CONTENTS.

PAPERS

REGARDING

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1890.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department, Nos. 432, 433 (Educational), dated 9th June 1891.

READ the following paper :—

From the Director of Public Instruction, Madras,—No. 367 B. R., dated 26th May 1891

ABSTRACT—Submitting the analysis of publications registered during 1890 under Act XXV of 1867, together with his review thereon.

Proceedings of the Director of Public Instruction, No. 366 B.R., dated 26th May 1891.

Read the following letter :—

From M. R. Ry. V. KRISHNAMA CHARIAR, Registrar of Books, to the Director of Public Instruction, Madras,—No. 64, dated Madras, 11th April 1891

I have the honour to submit the usual brief review and analysis, with the prescribed tabular statements, of the publications registered during 1890 under Act XXV of 1867.

2. The total number of works catalogued during the year was 1,022 against 1,366 of the previous, showing a decrease of 344, or about 34 per cent., as will be seen from the subjoined figures :—

	1889.	1890.
Books and pamphlets	1,138	846
Periodicals	228	176
TOTAL	1,366	1,022

The marked falling off observable is due not to any contraction of printing operations or to any great stagnation in the publishing trade of the Presidency during the year, but to the new rules promulgated in July last under Act X of 1890, exempting from registration the second or subsequent edition of a book in which no additions or alterations have been made, and a copy of the first or some preceding edition of which book has already been delivered. Another point worthy of remark in the figures above is the decrease in the number of periodicals and serial works, 7 magazines, including 52 numbers, both in English and Vernaculars, and chiefly educational in character, having disappeared for want of support, and some of the serial publications of standard authors, issued with new comments or mixed with paraphrase or vernacular explanations, so as to get at the millions, having been brought to a close or discontinued during the year.

3. The following abstract shows the distribution of the registered publications according to language under three other heads—*Original Works, Re-publications* and *Translations* :—

Description of Works.	Books published in English and other European Languages	Books published in the Vernacular languages spoken in the Province	Books published in the Indian classical languages	Books published in more than one language	Total.
Original works	172	324	15	87	598
Republications	49	283	36	21	389
Translations	1	17	..	17	35
TOTAL	222	624	51	125	1,022

Compared with the figures recorded in last year's report, the number of original works would at first sight appear to have materially decreased, but this is due partly to the registration of some 47 books of the Educational Department during 1889, for the purpose of securing copyright, and partly to the circumstances noted in the previous paragraph. But for these exceptional circumstances, the proportion of "Original" works would have been much the same for both the past and preceding years. A sensible diminution is observable under the head of "Translations," though mainly confined to religious tracts and others of ephemeral interest. But the inactivity of the educated classes in bringing out good translations and adaptations of English authors is much to be regretted, because this class of productions indicates the first stage of progress, and is a preliminary to fresh literary effort. The activity noticed last year in regard to the publications in Indian classics does not also appear to have been sustained during the period under review.

4. Though there was a great fluctuation under the head of "Republications" as regards quantity, owing to the enactment of a new legislative measure, yet the following information as regards their variation in numbers, and the size of the editions issued of the more noteworthy reprints, may not be out of place here :—

Class.		Size.						Total.
		500 copies and under.	Between 500 and 1,000 copies.	Between 1,000 and 3,000 copies.	Between 3,000 and 5,000 copies.	Between 5,000 and 10,000 copies.	Between 10,000 and 25,000 copies.	
Religious works	English	6	...	8	...	...	...	14
	Vernaculars	62	26	120	9	12	7	236
Educational works	English	9	2	6	2	3	...	22
	Vernaculars	6	1	27	1	5	...	40
General literature	English	8	3	4	2	...	...	17
	Vernaculars	16	3	40	...	1	...	60
Total		107	35	205	14	21	7	339

The above figures call for no remark except that the decrease under the head of "General Literature" in the vernaculars is smaller than I apprehended, considering that no *verbatim* reprints were received for registration during the latter half of the year.

5. The subjoined remarks observe the order of the sixteen subjects named in the tabular statements appended :—

Art.—This head is as poorly represented as ever, and will be so as long as native artizans and artists learn their trades or practical art not from books, but orally from their parents or masters direct or instinctively in the workshop, which is their practising school, chiefly owing to the inability of the great bulk of them to read and write. The only noteworthy English work registered this year is a book of elementary lessons in agriculture published by the Educational Department for the use of schools and for translation into the vernacular languages of Southern India. A short catechism on agriculture in Tamil also appears this year. The Telugu people of Cuddapah and adjoining districts being interested in the cultivation of the indigo plant and the manufacture and sale of this dye, a Telugu manual on Indigo appears to supply their want for the first time with full information as to its sale and exportation to Europe and the various ways of dying blue cloth and wool, with tables of prices and other particulars for the use of native planters and dealers.

This is followed by two less ambitious pamphlets in plain Tamil and Telugu on Indigo-planting and manufacture, and the Telugu edition contains some illustrations. There are two books in this group on Indian music, one of which is in Telugu, remarkable as being the production of the senior Raja of Venkatagiri, C.S.I. It is entitled the "Sabharanjani" and deals with subjects connected with native music and taste and poetical sentiments as a subject of rhetoric and on the art of singing and dancing, both Hindu and Muhammadan, describing the musical note, tunes, and difference of measures and beats for keeping time and producing harmony in both modes of singing, as well as the motions of fingers and hands and peculiar gestures of women in dancing. The other book on music is also a Telugu publication by an expert, forming a senior class book for music schools and teachers of the art. A small hand-book of gymnastics in Telugu for schools, and an English compilation on cookery, containing camp recipes for camp people as to what to tell their cooks to prepare, belong to this class of new publications. Under indigenous art may be mentioned the Telugu book "Srikrishna Vastu Sastra," treating of architecture and the seasons favourable for building from the standpoint of the Indian astrologer, and a small leaflet in Tamil treating of magic and legerdemain, with details of little interest, seems to be all that received the attention of any Tamil writer during the year under report.

Biography.—The paucity of biographical works is striking this year. The only English publication registered is a short account of a late Diwan-Peshkar of Pudueota and his family; and there are two sketches in Malayalam of Her Majesty the Queen-Empress, being perhaps the last contributions to the Royal Jubilee literature in the vernacular languages of this part of India.

The *Dramatic* works also are fewer this year than in the past, and chiefly treat of mythological and legendary subjects, and are but vernacular translations or adaptations of Sanskrit dramas. One of these is the production of a Hindu lady of Kumbakonam, named Vemba Ammal, formed from the devotional feeling and outlines of the popular story of the pious prince named Prahlada, and the way he was persecuted by his atheistic and wicked father Heranyasura. The only classical drama worthy of mention is an edition of Prasanna Raghava in Sanskrit, printed in the Telugu character, and hitherto unpublished. It is based on facts and events of Rama's life skilfully connected together, poetically and by dramatic fiction, in respect of time. With two

minister, who was leading an army of foreigners to avenge his master's death, and (2) the new play entitled the "Triumph of Sanskrit," in which this classical language is represented as complaining that she is no longer the mistress but a servant of a foreign tongue under the influence of English education and of western civilization in this country, and Brahma, to whom the complaint is preferred, consoles and encourages her by the announcement that seminaries of Sanskrit learning are to be established in the Kerala or Malayalam country in her interests. While the melancholy idea forms the background of the picture drawn in such plays, the comic side of the drama is not even feebly represented this year to expose prevalent vices and thereby to effect improvement or convey instruction.

Fiction.—Of the ten works of fiction registered this year, six seem to be original efforts or translations. Of the latter class, "Sankalpa Suryodaya," in Tamil, is a tale based on the philosophical drama of this name peculiar to Southern India, and therefore unknown perhaps in Upper India and Europe, and in which human dispositions, good and bad, are personified and made to speak as men and women by the author, Vedanta Desika Charya, to convey a high moral as well as to teach the Visishta Adraita doctrine. It is the opposite of the well-known allegorical or dramatic work of Krishna Mishra, entitled "Prabodha Chandrodaya," wherein faith, volition, error, conceit and hypocrisy are introduced as *dramatis personæ*. The present Tamil tale from the South Indian drama is interesting as the production of Mr. Dorasami Muppanar, a zemindar of Tanjore, who all through his youth has been preparing himself to write and rival the fame of pundits and authors, and is therefore quite a contrast to other gentlemen of his class who have perhaps even more leisure and means, but not the same relish for literary pursuits. The Malayalam language has begun to produce its first novels in prose, and one of these on the European model called "Indulekha," which is from the pen of Mr. Chandu Menon, of the Judicial service in this Presidency, deserves special mention as containing an interesting delineation of Malayalam society. The plot relates to a Nair girl in love with a graduate of the Madras University and wishing a marriage against the proposal of her relatives, who wanted her alliance with a rich Nambudri, according to custom in Malabar. This novel has been recently translated into English, but for the part which seems to be spun out a little too much, this first attempt at a work of fiction in Malayalam may be taken as a fair model, both as regards manner and matter, by the younger generation of writers in the Tamil and Telugu country who, from their acquaintance with English novels and intimate knowledge of the inner life of their countrymen and countrywomen might, if they have the requisite leisure, distinguish themselves by contributing to the light literature of their country. The story of Shakespeare's "King Lear" in Telugu and "Minakshi" in Malayalam are also interesting as the result of the contact of the native mind with western learning and influence. The romantic story based on a historical tradition concerning "Chandrahasa," the fortunate boy, affords in Telugu a picture of Indian life during the historical period of this country, and is a readable and idiomatically-written narrative by a young man, and the Aryan anecdote by Mr. Siva Sankara Pandya are intended to illustrate certain ethical and religious maxims.

In *History* the following works in English call for prominent notice as being something out of the usual groove of manuals, hand-books, and companions. Mr. J. H. Stone's useful sketch of the history of ancient institutions, and the early history of some English institutions in the form of notes and reference to Sir Henry Maine's work, serves as a basis on which to build up some knowledge of the growth of Aryan institutions; and Mr. Adam's interesting and suggestive paper on

the history of the village community of the Chingleput District, as a part of the Tamil country called the Carnatic, calls attention to the communal rights and agrarian system, or land laws of the Mirasi villages. This latter paper forms a part of the proceedings of the "Maine Historical Society," newly started in Madras with the object of promoting the study of history and the institutions of India and for the discussion of constitutional history and political economy especially in their bearing in this country, as well as for stimulating such useful pursuits as historical research and the study of local history and the production of short historical descriptions of districts or short sketches based on the local chronicles of native chiefs—a field in which the younger generation of educated natives can do some useful original work owing to their local knowledge, and their appreciation of everything Indian. A lecture on the civilization of Alexandria of fifteen hundred years ago, compared with the civilization of India of to-day, and a sketch of Goa as it was and as it is as the capital of Portuguese in India, with an account of St. Francis Xavier, with whose tomb an imposing ceremony was held at the close of 1890, are also interesting publications. A new elementary "History of British India," compiled by the Rev. Messrs. Sell and Lawrence, of the Society for Promoting Christian Knowledge, is a desirable introduction to the histories now in use in the lower forms of secondary schools. There appears in this group an account in Tamil of Bhoja Rajah and the cruel treatment he received at the hands of his uncle, who coveted the throne of his ancestors, which reads more like a romance; and there is also a prose account of the early feuds at Hastinapur between the Pandu and Kourava princes and of a curious exhibition of arms in their early rivalry and other events that followed. Last of all may be mentioned a curious leaflet, in verse, illustrative of the tendency to cram the mere names and dates of history for reproduction in the examination room, and the extent to which memory is cultivated at the expense of the other faculties. It is entitled "Indian History in English Verse" and professes to contain a few minutes' interview with Indian history.

Language.—A larger number of works appeared under this head in the catalogues of 1890 than in those of the previous year. Besides the elementary reading books, primers, grammars, keys, note-books, vocabularies and other helps to the study of language, the following Indian works may be specially noted: A new edition of the standard Sanskrit grammar "Koumudi," with Telugu explanation of each rule; a fortnightly journal in Sanskrit devoted to subjects connected with that language; "Ilakana Vilakkam," an ancient treatise on that part of Tamil grammar which treats of the rules of rhetoric, and those for amatory verses, edited by Mr. Damodara Pillai; and two rare lexicons in Tamil verse hitherto thought to have been lost, *viz.*, "Urichol Nikandu," or a collection of Tamil epithets of gods and men and all words expressive of abstract qualities, and "Pingala Nikandu," treating of melody and rules for ornate poetry, dramatic composition and the like in Tamil, both being edited, with a Tamil commentary, by Pundit Sivam Pillai, of Coimbatore; a new edition of the "Tamil Manual," in part with English headings and commentary; a new "Grammar of the Malayalam Language"; a collection of Arabic Idioms and Colloquial Sentences; and a book of Selections in Persian Prose Literature. Besides the usual text books for the University examinations containing portions of English and Indian classics, with scholarly annotations and others, bad and indifferent, there appear, under the head of "Language" Mr. Barrow's "Readings in English Poetry and Prose" and Dr. Bradshaw's improved edition of his "English Anthology," the special feature of these books being their suitability to native students as an introduction to the poetical and prose literature of England.

In *Law* the usual activity of publishers and compilers seems to have been maintained during the year, showing the steady demand for this class of literature among students and native legal practitioners and officials and others not versed in law. The more noteworthy and costly books in English are the revised edition of Mr. Mayne's "Commentary on the Penal Code" and the authorised edition of the "Standing Orders of the Revenue Board." A new series of the "Law Journal," under the title of the "Indian Jurist," also goes to swell the library of the law student. Of the indigenous works, a book of extracts from Manu's Code on matters of conduct, *The Vyavahara Marga Darsani*, or the "Mirror of Law" in Malayalam, *Vyavahara Dipika*, a similar work in Canarese, *Parasara Smriti* in Sanskrit, with Madhava Chariya's commentary and a Tamil translation containing the Hindu law of the present age, and *Goutama Dharma Sastra*, on expiatory ceremonies for offences, more intended for Hindu priests than for the criminal lawyer, stand side by side with an exposition in Telugu by a zemindar of the modern Revenue Code applicable to zemindari estates and the tenantry therein, and the Village Munsif's Code in Tamil and Telugu for the use of petty village magistrates in matters of petty suits, village panchayat, petty assaults, abuses and thefts and cattle trespass, besides revenue questions connected with village management.

Medicine.—The medical works received are of all kinds relating to allopathic and homœopathic systems of the west as well as to Hindu and Unani systems of the east. The Quarterly Journal of "Veterinary Science in India and Army Animal Management" includes Dr. Steel's articles on the

diseases of horses, &c., and their remedies, on South Indian fodders, and like subjects. A cheap paper of the Christian Vernacular Education Society abounds in useful directions and hints to native parents on the treatment of infants at birth and afterwards; and the Madras Medical Record is devoted to the diffusion of medical knowledge; while a manual in Tamil on the rearing and breeding of cattle, by Mr. Appia, Licentiate of Medicine and Surgery, contains useful hints and advice about the treatment of cattle-diseases. The most important work on the Hindu system, hitherto unpublished, is a Telugu lexicon on the six medical *rasas* or tastes, *viz.*, sweetness, sourness, astringency, saltishness, pungency, and bitterness, and contains classified lists of all the articles that come under each head, and which may be turned to medical use.

Miscellaneous.—This is the most comprehensive head and has under it over two hundred works of all sizes, treating of a variety of subjects which cannot be included in any of the prescribed classes. School geographies, of which Mr. Stone's hand-book of commercial geography supplies a special want, a manual of school method, ethical and didactic works for the young, a few essays on education, lectures and addresses of societies and papers on literary and social topics, and controversies and caste disputes, a guide to family duties, a valuable collection of South Indian inscriptions in Tamil, Sanskrit and English, Mr. Satyanadhan's interesting and useful account of University life in England, papers on military topics, such as discipline in the army, and the question of soldiers' beer, telegraph code, and drill-book in the vernaculars, the cheap tracts of the Christian Vernacular Education Society on social form or common faults like that of borrowing money and how to get out of debt, maps, copy-books and periodical journals and magazines intended for general readers,—all come in this group. This last class of periodical literature, which has had three educational fresh additions to their number, is regarded by educational inspectors as a favourable "sign and means of progress in the provision of good vernacular literature;" and the "Maharani Magazine," in Tamil and Telugu, is declared to be the most successful of the illustrated magazines for girls and to have found many "enthusiastic readers" in native houses.

Poetry.—Setting aside the stereotyped compositions, old and new, like love tales and promiscuous songs, bazaar rhymes and puranic legends and praises of gods and men, turned into verse, that go to swell the number of works in this group, the following may be named as original efforts or desirable additions to the poetical literature of the country: "Chulamani," a rare classical poem of Jaina origin, printed for the first time in Tamil under the editorship of Mr. Damodaram Pillai, B.A., B.L., a new edition of the "Peria Purana," with commentary, and "Valmiki's Ramayana," with a new Telugu comment, "Bharatabhyudayan," a new Telugu poem on the story of Sakuntala and her brave son Bharata, by a Telugu pundit, with an interesting introduction by Rai Bahadur Ananta Charlu, "Nitisara Sangraha," or ethical selections in Telugu, by the zemindar of Sangamvalsa, "Vidya Vinodini," a serial publication containing the chaste, instructive and philosophical poetry of Tayumanavar, with a Tamil commentary.

Politics.—This subject, even if much understood here, is monopolised by newspaper writers who publish their views on Government taxation and like topics every week, and consequently the record under this head would be almost a blank but for the publication of a collection of the political opinions of the late Raja Sir T. Madhava Rao, K.C.S.I.; a letter on the land tenure of Tanjore and the mirasidar's right in the land, addressed to a late Governor of this Presidency, by Diwan Bahadur Raghunatha Rao; a Canarese translation of Fawcett's "Elements of Political Economy" and another in Tamil, besides the "Invasion of England in the Nineteenth Century" and a local edition of "England's Work in India," by Sir W. W. Hunter.

Philosophy and Religion.—The preponderance of religious works indicates continued activity in their production. More than 43 per cent. of the total local publications registered during the year are of this class, and of these the largest number (297) relate to Hinduism and are of varying merit and importance, 26 are Muhammadan, and 107, including tracts, are Christian in tone. Theosophical publications are 13; and it is worthy of mention that one of the Tamil works is against idolatry, 6 are anti-Christian, and 3 are of the Aryan school, whatever that may mean.

Science, Mathematical.—With the exception of a revised edition of Mr. Hanumanta Rao's "Lessons in Geometry" and a book on Surveying and Levelling for Students, this group in- [illegible] ready-reckoners, and tables of weights and prices of cotton, and an indi- [illegible]

Natural History of Animals, with illustrations, besides an astronomical paper connected with the late Mr. Jagga Rao's Observatory in Vizagapatam. The other publications in this group treat of Astrology and Divination.

Travel and Voyage.—Strictly speaking, there is no new work to record under this head, and this is attributable to the fact that the natives of this part of India have little love for foreign travel. A Telugu prose version of an intersting old travelbook in Sanskrit verse by a South Indian poet, called "Visvagunadarsam" or the "Kaleidoscope," describes a journey by two supernatural travellers from Upper India to Cape Comorin, and contains some clever and humourous remarks, one of them praising and the other abusing the places and people surveyed by them from above; and the other work in this group is a reprint of Emerson's "English Tracts," or comments on his visit to England descriptive of men and things seen by him during his journey.

6. Of the total number of publications of the period under review, 209 are for educational purposes and the other 813 belong to "General Literature."

7. No less than 229 works were registered for copyright during the year of, report, of which only three were Government publications.

8. Generally speaking, the above analysis of the year's publications seems to show some improvement in point of quality and tone, but any one comparing the intellectual activity of Upper India with that of this Presidency cannot but be struck with the poverty of vernacular works out here under the important heads of "Art and Industry," "Biography," "History and Politics," "Drama and Fiction" treating of the nobler parts of human nature, "Secular Science," and "Travels." Much cannot be expected or done until a growing class of readers begin to create a market for books, since want of readers means want of demand. As the taste for the right sort and a desire for literary pursuits are developed on the part of "Educated India," reading of or, in other words, as the college-training of the graduates of the University and their home culture in after-life come into close relation and supplement one another more than they have ever yet done, and as the advance of technical and primary education is stimulated everywhere, we may hope that native authorship will spring up from the ranks of the younger generation of writers and bring into existence at no distant date works written in forcible and elegant prose style in the vernaculars, such as to interest and edify native readers and supply what is now pointed to in reproachful terms as a desideratum in the languages of the people, on subjects with which pundits of a generation or two old cannot be expected to deal.

9. In the report for 1889, I alluded to cases of non-delivery of books for registration. Some more cases of neglect of printers to deliver what they issued from their presses for sale have since been detected, besides several attempts to infringe the copyright of Government in the old and new series of readers of the Educational Department. The difficulties in the way of tracing such evasion or violation of the law to the right parties are considerable; nor is it easy to secure reliable witnesses to maintain a prosecution or the help of the Police, who treat the offences under the Registration Act as "non-cognisable." The real offenders are not often to be found, and the vendors of pirated editions of books not delivered for registration generally profess to act as the mere agents of some one else or give fictitious names of persons and places of business that do not exist. The amending Act X of 1890, abrogating the provision for payment of books presented for registration, has no doubt put an end to some frauds and to the abuse of the payment system, but whether it will check the tendency of printers and publishers to neglect to deliver their publications in the absence of the best inducement in the shape of money now withheld, it is perhaps too soon to judge.

10. There is yet another important event of the year to notice before concluding this report. I refer to the new departure made in 1890 in the policy of Government with regard to the use of the registered publications deposited in the library of this office from 1867. Immediately before the passing of the amending Act, X of 1890, the attention of the Local Government was drawn to the expediency of constituting the library of registered books as a reference library open to the public in accordance with section 11 of Act XXV of 1867. The requisite arrangements for its use by the public and the necessary rules and regulations for the admission of persons to the reading-room have been sanctioned by Government, and a special catalogue to enable visitors or readers of every grade of intelligence to find what works they want, has been under active preparation, and engaged most of my attention and the time of my office establishment during the latter half of 1890-91, the collection catalogued consisting of nearly 17,000 books, pamphlets and periodicals. The system of cataloguing adopted after some consideration and discussion is the classification of the entire stock in the first instance according to their subject-matter under the sixteen heads prescribed by the Government of India (for compiling the quarterly catalogue, and the annual analysis of registered publications); and the next step ordered is the re-arrangement of the classified lists in each subject and in each language, in the alphabetical or dictionary form, thereby giving information to the reader as to what books are in the library, with reference to the title and the number in

the office catalogue, the name of the author or editor, and the year of publication, to enable him to obtain readily any work of which he knows one or more of these particulars and which he wishes to consult. This work of compiling the new catalogue in one alphabet as a simple and ready index, without which the reference library will be of little use to the public, has entailed an embarrassing amount of copying and re-copying and cost considerably more time than was expected; and the manuscript has been finally sent to the press as completely as the exigencies of time and cost could allow, and the library will be opened to the public as soon as the catalogue is printed. Simultaneously with the printing work will be commenced that of binding the religious and other tracts and leaflets of each year with separate title pages, as well as the periodicals and serial publications, according to language; and all those volumes that have mere paper covering spoilt by age, and which cannot be used in their present condition, will also be re-bound or repaired, lettered and numbered, and replaced in the proper shelves. A few articles of furniture have also been ordered for the reading-room necessary for even the first year's working of the reference library to admit of at least a small number of visitors reading on the premises, since under the rules no readers, under any circumstances, can take a book out of the reading-room.

English Language.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	2	...	...	...	2	1	1	2
Biography	1	...	..	...	1		1	1
Drama	2	...	1	..	3	3	...	3
Fiction	...		...	1	1		1	1
History	6	1	1	...	8	6	2	8
Language	7	6	11	...	24	24	...	24
Law	28	2	7	...	37		37	37
Medicine	7	...	...	...	7		7	7
Miscellaneous	70	1	5	...	76	22	54	76
Poetry	...	1	2	..	3	3	...	3
Politics	1	1	3	.	5	.	5	5
Religion	21	...	13		34	..	34	34
Science (Mathematical and Mechanical)	5	3	2		10	6	4	10
Science (Natural and others)	5	...	2	...	7	2	5	7
Travels and Voyages	...	...	1	...	1		1	1
TOTAL	153	15	49	1	219	67	152	210

Latin Language.

Language	...	1	1	..	2	2	...	2
Religion	1	...	...		1	...	1	1
TOTAL	1	1	1	...	3	2	1	3

Tamil Language.

Art	2	..	..	..	3	1	2	3
Drama	5	2	6		13	...	13	13
Fiction	1	...	2	..	3	1	2	3
History	2		1	...	3	2	1	3
Language	17	7	11	.	35	32	3	35
Law	1	...	...	2	3	...	3	3
Medicine	2	...	.	1	3	...	3	3
Miscellaneous	25	8	5	...	38	15	23	38
Poetry	26	1	11	.	38	1	37	38
Politics	...	...	1	.	1	..	1	1
Philosophy (including Mental and Moral Science)	76	2	119	...	107	...	107	107
Religion	1	.	3	.	4	2	2	4
Science (Natural and others)	4	...	1	...	5	..	5	5
TOTAL	163	20	160	3	346	54	292	346

Telugu Language.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	6	2	1	...	9	1	8	9
Drama	3	1	4	...	8	...	8	8
Fiction	1	...	...	...	1	...	1	1
History	2	...	1	...	3	3	...	3
Language	15	1	3	...	19	16	3	19
Law	3	...	1	...	4	...	4	4
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	5	1	1	1	8	3	5	8
Poetry	4	1	10	...	15	1	14	15
Philosophy (including Mental and Moral Science)	29	...	45	2	76	...	76	76
Religion	1	...	1	...	2	2	...	2
Science (Mathematical and Mechanical)	2	...	...	...	2	...	2	2
Science (Natural and others)	1	...	2	...	3	1	2	3
Travels and Voyages	1	.	...	...	1	...	1	1
TOTAL	74	6	69	4	153	27	126	153

Malayalam Language.

Biography	1	...	...	...	1	...	1	1
Drama	1	...	...	...	1	...	1	1
Fiction	2	1	...	...	3	...	3	3
Language	4	2	4	...	10	6	4	10
Law	2	...	...	...	2	...	2	2
Miscellaneous	8	...	...	...	8	...	8	8
Poetry	1	...	3	...	4	2	2	4
Philosophy (including Mental and Moral Science)	3	...	16	...	19	...	19	19
Science (Natural and others)	...	...	...	1	1	...	1	1
TOTAL	22	3	23	1	49	8	41	49

Canarese Language.

Fiction	...	...	1	...	1	...	1	1
History	...	1	...	1	2	2	...	2
Language	4	...	2	1	7	6	1	7
Law	1	...	...	...	1	...	1	1
Miscellaneous	10	...	...	...	10	...	10	10
Politics	...	...	...	1	1	...	1	1
Religion	9	...	15	1	25	...	25	25
Science (Mathematical and Mechanical)	...	2	...	...	2	2	...	2
Science (Natural and others)	...	2	1	...	3	1	2	3
TOTAL	24	5	19	4	52	11	41	52

Tulu Language.

Religion	...	...	1	1	2	...	2	2

Konkani Language.

Religion	...	...	...	2	2	...	2	2

Badaga Language.

Religion	...	...	...	1	1	...	1	1

Mahratti Language.

Religion	1	...	1	...	2	...	2	2

Hindustani Language.

Subject.	Original Works.		Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
	First edition.	New edition						
Language	4	...	2	...	6	6	—	6
Miscellaneous	...	...	.	1	1	...	1	1
Religion	2	...	7	...	9	...	9	9
TOTAL	6	...	9	1	16	6	10	16

Java Language.

Religion	...	...	1	...	1	..	1	1

Persian Language.

Language	1	...	1	...	2	2	...	2
Religion	...	..	1	...	1	..	1	1
TOTAL	1	...	2	...	3	2	1	3

Arabic Language.

Language	...	...	1	...	1	..	1	1
Religion	3	...	2	..	5	.	5	5
TOTAL	3	...	3	..	6	...	6	6

Sanskrit Language.

Drama	2	...	2	...	4	..	4	4
Language	...	...	4		4	2	2	4
Law	1	...	..	.	1	.	1	1
Poetry	4	...	2	...	6	—	6	6
Philosophy (including Mental and Moral Science)	...	...	1	...	1	—	1	1
Religion	4	...	20	...	24		24	24
Science (Natural and others)	...	...	2	...	2	...	2	2
TOTAL	11	...	31	...	42	2	40	42

Bi-Lingual—Latin and English Publications.

Language	...	1	...	...	1	1	...	1

Bi-Lingual—English and Tamil Publications.

Language	4	1	...	3	8	8	..	8
Science (Mathematical and Mechanical)	3	..	...	...	3	...	3	3
TOTAL	7	1	...	3	11	8	3	11

Bi-Lingual—English and Telugu Publications.

Language	1	...	..	3	4	4	.	4
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
TOTAL	1	...	1	3	5	5	...	5

Bi-Lingual—Sanskrit and Tamil Publications.

Subject.	Original Works		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	1	...	2	2	...	2
Poetry	4	...	...	...	4	...	4	4
Religion	15	...	5	2	22	.	22	22
TOTAL	20	...	6	2	28	2	26	28

Bi-Lingual—Sanskrit and Telugu Publications.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Law	...	...	1	...	1	...	1	1
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	...	...	1	...	1	...	1	1
Poetry	28	...	...	...	28	...	28	28
Religion	7	1	2	...	10	.	10	10
Science (Natural and others)	1	.	1	...	2	...	2	2
TOTAL	38	1	6	...	45	...	45	45

Bi-Lingual—Sanskrit and Malayalam Publications.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	1	...	2	...	2	2
Science (Natural and others)	...	...	1	...	1		1	1
TOTAL	1	.	2	...	3	..	3	3

Bi-Lingual—Sanskrit and Canarese Publications.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	..	...	1	...	1	1
Religion	1	...	2	...	3	.	3	3
TOTAL	2	...	2	..	4	..	4	4

Tri-Lingual—English, Tamil and Telugu Publications.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	2	.	.	3	3	...	3
Religion	...	...	.	1	1		1	1
TOTAL	1	2	.	1	4	3	1	4

Tri-Lingual—English, Tamil and Hindustani Publication.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	...	...	...	1	1	...	1	1

Tri-Lingual—Tamil, Telugu and Sanskrit Publications.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	..	1	...	1	1
Religion	...	...	1	.	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2

Tri-Lingual—Tamil, Sanskrit and English Publication.

Subject.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	1	...	...	...	1	...	1	1

Tri-Lingual—Telugu, Hindustani, and Persian Publication.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publication.	Translation.	Total.	Bi-lingual.	Non-bi-lingual.	Total.
Language	1	...	...	...	1	...	1	1

It will be seen from the subjoined statement that the number of original works and re-publications which steadily increased from 1886 to 1889 fell off considerably during 1890. This decrease is no doubt chiefly due to the promulgation of the rules under Act X of 1890 referred to by the Registrar :—

Years.	Original works.	Re-publications.	Translations.	Total.
1886	455	363	92	909
1887	430	581	112	1,143
1888	579	553	87	1,159
1889	742	546	71	1,376
1890	598	389	35	1,022

The low figure of 35 under "Translations" shows a lamentable absence of interest in the literature of other countries on the part of the people of this Presidency and exemplifies the fact that a knowledge of the vernacular languages has little effect in stimulating a desire for such knowledge, which after all means the knowledge of most things worth knowing, the absence of information regarding which is characteristic of the vernacular literature of South India. A genuine literary activity both in producing and publishing suitable works can be created, developed and sustained only by a general, healthy and growing demand for such literature, and such a demand can only exist among a people that has been educated on lines which ensure the love of knowledge. It is to be hoped that the changes which are taking place in the educational system of the country will do something to extend this love of knowledge. Much help may also be looked for in this direction from the opening up of the country by railways and other means of communication.

From the following table which shows the number of publications in most of the single languages and bi-linguals, it will be seen that Uriya is far behind the others, and that Sanskrit, in combination with Tamil and Telugu, occupies much the most important position amongst bi-linguals.

	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.	English-Tamil.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanskrit-English.	Sanskrit-Tamil.	Sanskrit-Telugu.	Sanskrit-Malayalam.	Sanskrit-Canarese.
1886	183	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1887	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1888	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1889	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1890	[illegible]	[illegible]	[illegible]	[illegible]	346	158	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The total number of copies of books and pamphlets catalogued during the first, second and third quarters (the list for the fourth quarter not being printed as yet) is 1,278,100, of which 576,745, or a little less than a half, are in Tamil. Tamil publications are greater in number than those in English, Telugu, Malayalam, Canarese and Hindustani taken together. The following figures indicate the proportion of published literature in the several vernaculars of the Presidency :—Tamil 577, Telugu 278, Canarese 71, Malayalam 41, Hindustani 14, Marathi 4, Badaga 2½, Konkani ½, Uriya 0. Comparing these proportions with the population, it is found that for each copy of book or pamphlet published, there are 20 inhabitants under Tamil, 42 under Telugu, 57 under Malayalam, and 49 under Hindustani. As regards Canarese, it is not easy to ascertain the proportion, as the press at Mangalore prints books and pamphlets not only for this Presidency but also for Mysore and the Bombay Presidency.

The following are regarded by the Registrar as the important works published during 1890, but the list shows the poverty of the people of South India in what may be termed intellectual enterprise. This poverty is most extraordinary when the greatness of the issues of the political

and social questions now agitating the mind of the educated classes is considered. So far as is known not a single work on any one of these questions has appeared laying the smallest claim to originality or power of thought and grasp of subject, or even to erudition and learning :—

(1) A first book of Agriculture prepared by Messrs. Benson and Subba Rau.
(2) Pamphlets in Tamil and Telugu on indigo-planting and manufacture.
(3) A work on Indian music by the senior Rajah of Venkatagiri.
(4) A Telugu work on Architecture.
(5) " Prahalada Charitra," a drama composed by a Hindu lady of Kumbakonam.
(6) " Illakkanavillakam," an ancient treatise on Tamil grammar, and " Chintamani," a rare classical poem, edited by Mr. C. W. Thamotharam Pillai, B.A., B.L.
(7) Urichol Nikandu and Pingala Nikandu, Tamil lexicons in verse, by Mr. Sivan Pillai.
(8) A Compendium of Sanskrit Logic.
(9) A Malayalam novel, by Mr Chandu Menon
(10) A series of catechisms of the Aryan religion, by Diwan Bahadur R. Raghunadha Rao

(Sd) H. B. GRIGG,
Director of Public Instruction

No. 432 (Educational), dated 9th June 1891
Order thereon by the Government of Madras

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1890 will be forwarded to the Government of India.

2. No reason has been assigned for the delay which occurred in the submission of the above analysis by the Registrar of Books to the Director of Public Instruction and by the Director of Public Instruction to Government. The report was due with Government on the 1st March, but was not received until the 28th May.

J. F. PRICE,
Chief Secretary.

No. 433 (Educational), dated 9th June 1891
Endorsed by the Government of Madras

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department Circular No. 19—1150, dated 13th June 1877.

O. V. BODDY, *Major, R.E.,*
Under-Secy., P. W. Dept.,
for *Chief Secretary.*

BOMBAY.

From W. L. Harvey, Esq., C.S., Acting Under Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 2811, dated 10th August 1891

With reference to Mr. Under-Secretary Mehtus's letter No. 360, dated 26th June last, I am directed to forward herewith, for submission to the Government of India, copy of a Report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1890, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—416, dated 12th September 1882.

From G. M. Sirur, Esq., Registrar of Native Publications, Bombay, to W. L. Harvey, Esq., C.S., Acting Under Secretary to Government, General Department, Bombay,—No. 160, dated 24th July 1891.

I have the honour to submit the following report on the condition and progress of the Vernacular and other literature in the Bombay Presidency in the year 1890 :—

2. The total number of publications registered in 1890 under Act XXV of 1867 was 2,044, or 1,419 books and 625 issues of periodicals. Of the books, 807 were first and subsequent editions of original works, 408 republications, and 204 translations. The periodicals were mostly original, only a few being republications. The so-called original works were, strictly speaking, embodiments of old ideas in new *forms*, books really original in conception being rare. A large majority of these books are school compilations on various subjects, dramas, and novels. The total number of books may again be divided according to languages into 84 English, 394 Maráthi, 395 Gujaráti, 220 in twelve other Indian languages, such as Urdu, Kánarese, Hindi, &c., 148 in Sanskrit, Persian and other classical languages, and 178 polyglot works

3. *Arts.*—Under *Arts*, there were 27 publications, the subjects being cookery, perfumery, music, games of cards and cricket, drill and other military tactics, gardening and spirit-distilling. The books on cookery and perfumery were in Maráthi, those on music and games in Gujaráti, those on military tactics in Hindi, and the one on the manufacture of spirit was in English. This distribution of the subjects among the different languages affords an amusing index of the tastes and predilections of the people who speak them.

4. *Biography.*—The number of biographical books though small is encouraging, and shows that the native writers are awaking to a sense of the importance and usefulness of this kind of literature. Short sketches of the lives of Dr. Jonathan Swift, Abraham Lincoln, Sir Isaac Newton, Dr. Goldsmith, and Charles Bradlaugh were published in Maráthi—evidently all of them are translations. The *Life of Abraham Lincoln* is written by Mr. Vináyak Konddev Oka, and is, like his other works, a very readable book for its style and sentiments. The proof-sheets of this book, says the writer, were revised by Mr. Justice K. T. Telang, and if there be anything which is interesting and charming in the book, it is from the pen of that honourable learned gentleman. The *Life of Charles Bradlaugh* is a reprint from the *Kesari* newspaper. It gives within a short compass all the principal incidents of the life of that remarkable man. In Gujaráti the *Charitramálá, Biographies of the Royal Princes of Gujarát and Káthiáwár, Volume I*, by Nagindás Manchhárám, is a good quarto of 308 pages. It contains the biographies of sixteen princes with their lithographic portraits, executed by Indian artists, and is a costly book, being priced at R25. The biographer admits in the preface that he has done nothing beyond depicting the bright side of the picture, leaving the work of showing the other side to other hands. The book is well written and well got up. There was another Gujaráti book of the same kind, but giving the lives of the leading men of the Gujarát gentry. Its title is the *Gujarát Portrait Gallery*, being a collection of the portraits and biographical sketches of leading men in Gujarát. Its author, Keshavlál Harivithaldás, proprietor of the *Satya Vakta*, a Gujaráti newspaper, presented its copies to his constituents free of charge. This book is also adulatory rather than critical in its character. It is, however, a good record of private lives and deserves encouragement. The *Life of Bholánáth Sárábhái*, by Krishnaráv Bholánáth, gives a good account of the development of the theistic faith achieved in Gujarát under the auspices of the Prárthaná Samáj. Bholánáth Sárábhái was a high judicial officer under the British Government in Gujarát, and having been in his early life a devout worshipper of idols, became in after-life a vigorous social and religious reformer and an admirer of pure worship and a hater of idolatry.

5. *Dramas.*—The light literature of the year under report comprises 66 dramas and 86 novels, most of which are written in Maráthi and Gujaráti, the principal vernaculars of this Presidency. Both of these varieties of literature are based either on historical, mythological or private life incidents, the difference between the two being only that of *form*. Some dramas, particularly those based on mythological incidents, have a large admixture of poetical passages and are called Sangita dramas, or operas. As observed in previous reports, these dramas and novels, as they are published from year to year, present the same or nearly the same facts, in different garbs and with different names. The subject-matter is pretty much the same with very rare exceptions. Among the new Maráthi dramatic works may be mentioned the *Godávari*, or the Unfortunate Daughter-in-law, by Moro Ganesh Londhe, dramatising the thousand-and one annoyances to which the much-abused mother-in-law subjects her daughter-in-law in a Hindu household; the *Jarathodváha Nátak*, by Purushottam Bháskar Dongre, which depicts the evil consequences of old men marrying young girls; the *Shrimatta Vidambana Nátak*, by Náráyan Ganesh Mandlik, in which Dámájiráv, a rich man, is represented as boasting of having seduced several married women even with the sanction of their husbands, simply by means of money, which is shown to be a prolific source of miseries in this world; the *Shiva Digvijaya athavá Tarun Shiváji Nátak*, a historical drama giving the incidents of the life of Shiváji, the founder of the Marátha Empire, mainly taken from Grant Duff's History of the Maráthás; the *Mahárájá Pratápsinha*, by Gobind Krishna Tilak, a good tragic drama, interesting and touching in places, the incidents delineated in which somewhat resemble those alleged to have occurred at Kolhápur in connection with that prince who, having been insane, was removed to the Ahmednagar Jail, where he died; and, lastly, the *Parikshásatra, or Mánavi Popat Mainá Nátak*, by Mádhab Náráyan Pátankar, in which a plucked candidate for a University examination accuses University Examiners of carelessness, partiality, and even corruption, censures Government for neglecting to redress popular grievances, and for administering the country with selfish motives, and denounces social reformers as being misled by overzeal and hastiness. The last-mentioned book, evidently the production of a discontented candidate, is very impudent and childish in places, and is an example of the abuse of the liberty of speech enjoyed

under the British Government. The only new dramatical Gujaráti work deserving mention is the *Gáwrezi Gori*, by B. N. Kábráji. This is a well-executed adaptation of an English novel to Pársi social life. The dramas in Sanskrit and other languages are often reproductions and need no remark.

6. *Fiction.*—The Gujaráti novels were better than the Gujaráti dramas. The *Shirin Madam*, an anonymous production, gives a faithful picture of some of the phases of Pársi life, and is well written. It is an autobiography of a well-educated "Pársi girl of the period" married in an orthodox family, and consequently subjected to much worry and inconvenience. The *Bhul Bhuláwari*, by J. B. Marzbán, is a tale of a loving married pair of the Pársi community. In it the wife is shown to have been suspicious of the husband's good behaviour and to be about to be separated from her husband, but for timely and satisfactory explanation given by the husband. The *Hosnaárá*, by B. P. Marzbán, is a Gujaráti translation of an Urdu tale and is a valuable addition to Gujaráti literature. It contains lessons in physical science and morals, and will be found to be good and useful by persons wishing to give home education to their daughters. The *Sitá*, by Manmohandás Dayáldás, is a good translation into Gujaráti of the late Colonel Meadows Taylor's Indian tale of "Sita," a tale of the Indian Mutiny of 1857. In Maráthi the *Landanarahasya*, or "Mysteries of London," a translation by Shankar Bápuji Mujumdár; the *Jusá Wálá athavá Pahile Bájiráo*, a historical tale illustrating the times of Peshwá Bájiráo I; *Shri Vikramáditya athavá Práchin Bháratakhani* ("Entertainment Series of the Poona Night Club No. 2"), an incomplete tale describing the generous and valorous deeds of Vikramáditya, a king of Oojein; and *Sudhárák*, by Keshav Rámchandra Kelkar, a tale of an orphan girl bred up to modern and heterodox habits and annoyed and robbed by her mother's sister, who was a greedy and harsh woman of the old type, are the best novels. It may be noticed here that books of the class of *Manoranjak Strichdritra*, or a collection of stories of unchaste women and the devices used by them for the accomplishment of their immoral objects, are positively mischievous.

7. *History.*—Most of the historical books published last year were small compilations designed for the use of school-boys. The books intended for the general reader were the following:—

The *Hindand Desi Rájya*, by Kuberbhái Motibhái. This book is in the Gujaráti language and contains short accounts of the native States of India, except those in Gujarát and Rájputáná.

The *History of Surat*, by Edalji Barjorji Patel, an assistant schoolmaster, gives in Gujaráti the history of the city of Surat from its foundation seven hundred years ago up to date. Its materials are collected from the Gazetteers of the Surat and Broach Collectorates, Pársi Prakásh, and several other historical works. The author gives two traditions about the name of the city. According to one, Surat was first called by the name of Suraj, which in course of time was changed into the present name by a change in the last letter. According to another tradition, Surat was so called after Suratá, a woman from the Zenana of the Turkish Sultan who, having run away with a merchant of Constantinople, resided on the banks of the Tápti, opposite Ránder.

The other two Gujaráti books under this head deserving mention are the *Madhya Hind Ijeney* and the *Hind Rájasthan Dakkhan*. The first of these gives a brief history of the native States in Central India, and the second of the native States in the south of India, such as Hyderabad, Mysore, Travancore, &c. Amritlál Govardhandás Sháh and Káshirám Uttamrám Pandyá are the joint authors of both these books. Their sources of information are Colonel Malleson's "Native States of India," Aitchison's Treaties, and other English and Gujaráti books.

The only historical book in Maráthi deserving notice is entitled *Dábhádyáanchyá Gharányáchá Itihása*. It describes the Dábháde family of Talegáum, a village about 24 miles from Poona. Talegáum is a station on the G. I. P. Railway and presents a picturesque scene with its large and well-built tank and one or two old double-storied houses. The rise of this family commenced in A D. 1700, before which date the head of it was a personal attendant to Shiváji, the founder of the Maráthá Empire. The Dábhádes rendered valuable services to their masters [illegible] The present descendant of [illegible] Dábháde, and lives at [illegible] history of this family in the possession of its present head Abá Sáheb and some English work on Marátha History.

8. *Language.*—Of the 148 publications registered under this head, 128 were educational or intended for school-boys. They are generally "glossaries," "notes," "words books," "paraphrases" and such other aids to cramming. These books are very extensively used in

Government as well as other schools in this Presidency and are doing much mischief by crippling the intellect of the school-going youths. The publication of such "helps" is very paying and is encouraged by school teachers through indolence.

First Notions of Maráthi Grammar, by R. B. Joshi, is a good attempt to teach the elements of Maráthi grammar in simple and popular language. The exercises given at the end of each lesson form a new feature in books of this kind and will prove useful.

The Rasashástra, by Chhotálál Narbherám Bhatt, is a Gujaráti book on *Rasas* or sentiments, which play an important part in poetical compositions. Its materials are taken from Sanskrit and Gujaráti works on the subject. It will be found useful to Gujaráti students.

The definitions and examples of *compound* Sanskrit nouns are given in verse in a small manual, entitled *Samasa Kusumávali*, published by Vináyak Náráyan Joshi, a Sanskrit teacher and Shástri in Bombay, *and can be easily committed to memory.*

The *Abhidhána Sangraha*, or a collection of Sanskrit Ancient Lexicons, Nos. 1, 2, 3, 4 and 5, edited by Pandit Durgáprasád, K. P. Parab and Pandit Sivadatta, is a useful republication for Sanskrit students. The Sanskrit language is said to have possessed numerous lexicons, of which only a few are now extant. This book contains the *Námalingánushásana* of Amarsinha and the *Trikándasheshá Hárávali, Ekákshara Kosha* and *Dvirupa Kosha* of Purushottamdeva.

The Námalingánushásana, a Sanskrit dictionary of synonyms, by Amarsinha, with commentary of Bhánuji Dikshit, edited with notes by Pandit Sivadatta, is another useful publication of the kind.

Among the polyglot publications under this head, the *Life, Religion and Poetry of Sháh Latif*, the greatest poet of Sind, in two volumes, by Lilárám Vatanmal Lálváni, is a good book, which contains in English a brief sketch of the poet's life and a critical analysis of his works. This analysis, which is intelligent and able, and the glossary of difficult words, given in Part II of the book, will facilitate understanding of the poet's production.

Alidina Somji Liláni, a merchant of Bombay, who was for five years at Zanzibar, has produced, for the benefit of Gujaráti-speaking traders doing business on the Zanzibar and neighbouring coasts, *A Guide to the Swáhili Language*, in Gujaráti characters, with English and Gujaráti translations. The Swáhili is said to be one of the most popular languages spoken in Africa, but to be without its own alphabet. Dr. Edward Steer's "Hand-book on Swáhili" and "The Swáhili Exercises" were of much use in teaching the author this language and also in enabling him to produce his "Guide" of that language.

The Students' Sanskrit-English Dictionary, by Váman Shivrám Apte, M.A., Principal and Professor of Sanskrit, Fergusson College, Poona, was another valuable work published last year. The chief features of this dictionary are that it gives quotations and references to the peculiar and noteworthy meanings of words, and explains the more important technical terms, particularly in Nyáya Alankára, Grammar, &c. At the end of the book are given three appendices, one treating of Sanskrit Prosody and the other two of the important literary and geographical names in the ancient history of India.

The Sepher Ya Arath Haddebash, or a Compendium of Hebrew Dictionary, by Ezekiel Jacob Rahamim, Part I, is intended to materially aid a student in acquiring a knowledge of Hebrew, Chaldee and Talmadic dialects. It is in Hebrew, Arabic and English languages.

9. *Law.*—Among the law books the following may be noticed :—*Equity in Gujarati*, by Dullabhji Dharamsi Ved, who is Sar Nyáyádhisha in Morvi State. This book is the first of its kind in Gujaráti and has been liberally supported by His Highness Máhárájá Thakore Sáheb of Morvi.

The City of Bombay Municipal Act, 1888, with a commentary and an index, was published by Basil Scott and Lindesay J. Robertson, Barristers-at-Law. Evidently the value of this English book, which lies in the commentary and the index, will be appreciated by the Bombay rate-payers and the advocates and pleaders. The remaining publications under this heading are republications and translations.

10. *Medicine.*—There were medical works on the European as well as the Indian system of medicine, those of the latter description being more numerous. The *Vaidyajivanam* of *Lolimbaráj*, with the commentary of Sukhánand in Sanskrit, with a Hindi translation by Pandit Ravidatta, was published by Pandit Hariprasád. The work is humourous, and the author says that no person who is not fond of women, and who is ignorant of the science of rhetoric, can appreciate its worth. Remedies are prescribed in this book for various diseases, and the peculiar feature of the work is that it is addressed to a woman, and references are often made to women's beauty and power of fascination.

The translation and original of the *Ashtánga Hrjdaya* of Vágbhatta, published by Gangá Vishnu, is another Sanskrit and Hindi medical work of the year which treats of the native

medical system. Vágbhatta is a great authority on Indian medicine, and his works, which are in Sanskrit, are often reprinted and translated in whole or in parts, and they command a good sale among the native physicians and the general public.

A History of the Principal Drugs of Vegetable Origin met with in British India, by William Dymock, Brigade-Surgeon, retired, and *The Progress of Surgery in Bombay during the last Twenty Years*, by Brigade-Surgeon W. Gray, Principal, Grant Medical College, Bombay, are the best English works under this head. In the latter of these two books Dr Gray complains that surgery, as a branch of medical science, does not receive the recognition which it merits at the hands of the native medical practitioners, who, generally speaking, have a tendency to neglect it in favour of medicine.

In a small pamphlet in Gujaráti, entitled *Drishtisamrakshan*, Dr. Krishnaráv Báburáv Bulel, M.D., has popularly treated the subject of the eye, its construction and the means of protecting sight.

11. *Miscellaneous.*—As usual there was a large number of publications—English, Maráthi, Gujaráti, &c.—under this head, of which the important ones are noticed below.

English.—*The Journals of the Anthropological Society* and *Natural History Society of Bombay* contain much interesting and rare information.

Rudiments of Sanitation, by Patrick Hehir, M.D., describes in simple language the principles of general and personal hygiene, and is a very useful book for children as well as grown-up persons.

Mahábleshwar Guide, by a resident of the Hills, gives within a small compass all that a visitor to that sanitarium need know about it and its neighbourhood, including Panchgani Pratápgad, the Mahábleshwar village, with its temples, &c.

Story of a Widow Re-marriage gives an interesting and pathetic account of the inconven- [illegible] widow in opposition to the customs of his community, at the hands of his caste-people under the instigation of their Shettias or leaders, like Mr. Varjivandás Mádhavdás. The story lays bare the character of many well-to-do men of Bombay so far as their attitude towards social reform is concerned, and is, on the whole, such as will amply repay perusal. The letter written to her mother by widow (Dhunkor now Mrs. Mádhavdás Rugnáthdás) before she left her paternal roof with a firm resolve to re-marry, is well worth reading.

The Reverend Mr. Ganpatráv R. Navalkar, who is an able Maráthi as well as English scholar and has written in English an excellent grammar of the Maráthi language, critically reviews, in his *Maráthi Christian Literature*, Maráthi publications issued by missionary societies in this Presidency and recommends that the present Maráthi version of the Bible, which is wanting in elegance and propriety of language, should be improved in style and phraseology by employing Brahman scholars to retranslate it under the superintendence of either Father Nehemiah Goreh, or a committee to be appointed for the purpose. He also points out the common defects of the Christian tracts at present issued and makes valuable suggestions for their improvement and the enrichment of Maráthi Christian literature.

Maráthi.—Several missionary tracts published by the Bombay Tract and Book Society come under this head. They were on *Nágpanchami*, or "Snake-worship," *Should Ganapati be honored? Was Ram an Incarnation of God? Questions respecting the Hindu Religion, Muhammadanism: what Evidence of its truth, &c.* They have, indeed, been published with very pure motives and suggest reflections on very serious questions to an educated and thoughtful Hindu. But to the uneducated and orthodox Hindus and Mahomedans they are likely to prove very offensive and exciting, and it is desirable that they should not be published and distributed during the particular holidays on which they make adverse comments, as on these occasions religious fervour is at its height, and the least attack is likely to be resented and to cause the disturbance of the public peace. Besides the linguistic faults pointed out by the Reverend Mr. Ganpatráv Navalkar, these tracts betray much ignorance on the part of their authors of the subjects treated of, by putting absurd questions and finding faults which are rather imaginary than real.

The Hindu Union Club, Bombay, is gradually adding little by little to Maráthi literature, and though the essays read by its members at its cold season lecture series are small, they are of much intrinsic worth, being written by educated men. In his essay on *What should Our People learn from European History?* Mr. V[illegible] Elphinstone High School, Bombay, says that the history [illegible] the moral, social and political regeneration [illegible]

Bhagini, *Vidyá Bhushan*, *Kávya Sangraha*, *Mayuri[illegible]*, *[illegible]*, and the *Samartha Rámadásachen Charitra*, in Maráthi; the *Vartá*, *Arya [illegible]*, *Chitari Su-kha Prakásh*, *Gam Gosár*, *Másik Majáh*, *Vaidya [illegible]*, and the *[illegible]*, *[illegible]-sudhdraka*, in Gujaráti; and the *[illegible]*, in Kánarese. The old periodicals were continued during the year under report, and having been more than once reported on in past reports, call for no special remark here, except that they are rendering the country much service.

19. On the whole, the literary activity of this Presidency during 1890 was pretty fair. Looking to the quantity and quality of the publications produced during the last preceding five years, the literary progress of this Presidency appears to be slow, though steady. The re-productions are more valuable than the so-called original works. The number of translations from English into the vernaculars is not large enough. India has had much, if not enough, of religious, mythological, dramatic and poetical literature. What appears now to be required most is a literature treating of every-day life and matter-of-fact questions and likely to promote the material welfare of the country. Looking to the relative position of the different languages, Maráthi and Gujaráti appear to have kept their former ground and are on a par with each other; Kánarese, Urdu and Sindi do not show signs of strong vitality. Hindi is doing better than before. Of the classical languages, Sanskrit appears to be the greatest favourite. It is being ransacked and drawn upon very largely, and perhaps it is thought desirable that a country should first take stock of and secure what it has already got and then try for new things. If so, it will be long before practical arts are taken in hand.

20. The tone of the publications was generally unexceptionable, though there were occasionally specimens of bad writing. The total number of publications under review (books and periodicals) has been classified into 1,370 original productions, 47[illegible] republications, and 204 translations. Of this total 1,186 works were printed in Bombay at 70 presses, 530 printed in Gujarát at 28 presses, 305 in the Central and Southern Divisions at 35 presses, and 23 in Sind at 5 presses.

21. The number of works registered for copyright during the year under report was 356, of which 305 were private and 51 Government publications.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1890.

(1) *English.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-Educational	Total
Arts	1	1	...		2	...	2	2
Biography	1	...		...	1	...	1	1
Fiction	..	..	..	4	4	1	3	4
History	..	2	.	.	2	2	...	2
Language	4	5	...	...	9	9	...	9
Law	2	1	3	.	6	...	6	6
Medicine	4	...	...	...	4	...	4	4
Miscellaneous	22	3	4	4	33	1	32	33
Poetry	..	.	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	1	..	1	4	...	4	4
Science (Mathematical and Mechanical)	2	2	1	...	5	5	...	5
Science (Natural and other)	9	2	1	..	12	8	4	12
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	48	17	10	9	84	26	58	84

(2) Maráthi.

Subject.	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	4	...	..	3	7	...	7	7
Biography	7	2	2		11	.	11	11
Drama	18	9	..	3	30	.	30	30
Fiction	22	10	1	9	42		42	42
History	2	1	...	..	3	1	2	2
Language	10	23	..	1	34	33	1	34
Law	1	1	3	1	6	..	6	6
Medicine	5	1	1		7		7	7
Miscellaneous	57	27	5	18	107	2	105	107
Poetry	19	3	61	3	86	..	86	86
Politics	1	2		1	4	..	4	4
Philosophy (including Mental and Moral Science)	3	.	10	.	13	...	13	13
Religion	1	4	4	3	12		12	12
Science (Mathematical and Mechanical)	4	3	..	2	9	8	1	9
Science (Natural and other)	7	12	1	1	21	19	2	21
Voyages and Travels	2			.	2	.	2	2
TOTAL	163	98	88	45	394	63	331	394

(3) Gujaráti.

Subject.	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	4	.	..	4	8	.	8	8
Biography	4	2	.	2	8	..	8	8
Drama	11	5	1	4	21		21	21
Fiction	17	2	1	13	33		33	33
History	8	7	...	1	16	12	4	16
Language	14	11	...	...	25	23	2	25
Law	4	...	4	3	11	.	11	11
Medicine	2			...	2	..	2	2
Miscellaneous	59	12	10	10	91	10	81	91
Poetry	75	20	32	3	130	3	127	130
Politics	..	1		...	1	.	1	1
Philosophy (including Mental and Moral Science)	2	2		11	15	.	15	15
Religion	3		1	1	5		5	5
Science (Mathematical and Mechanical)	2	1	...	3	6	6		6
Science (Natural and other)	13	9		1	23	22	1	23
TOTAL	218	72	49	56	395	76	319	395

(4) Hindi.

Subject.	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	1		...	6	7	.	7	7
Drama	2		.	..	2		2	2
History		1		.	1	1	.	1
Language	4	1		.	5	5		5
Law		...	.	1	1	.	1	1
Miscellaneous	2	1	1	.	4		4	4
Poetry	9	2	22		33		33	33
Philosophy (including Mental and Moral Science)	1	..	1	1	3		3	3
Religion			1	..	1		1	1
Science (Mathematical and Mechanical)		1		..	1	1	.	1
Science (Natural and other)	...	1			1	1		1
TOTAL	19	7	25	8	59	8	51	59

(5) Kánarese.

Subject.	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
Drama	..	...		1	1	.	1	1
History	3		..		3	3	...	3
Language	11	4		...	15	15	..	15
Miscellaneous	3	2			5	4	1	5
Poetry	.		4	...	4	.	4	4
Science (Mathematical and Mechanical)	2	1			3	3	.	3
Science (Natural and other)	6	1		.	7	7		7
TOTAL	25	8	4	1	38	32	6	38

(6) *Brij.*

Subject.	Original Works — First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	..	...	3	...	3	...	3	3

(7) *Marwadi.*

Poetry		...	7		7	...	7	7
Religion		.	2	...	2	..	2	2
TOTAL	...	...	9	...	9	..	9	9

(8) *Konkani.*

Religion		...	1	...	1	...	1	1

(9) *Urdu.*

Arts	..	. .	...	1	1	..	1	1
Drama	4	1	...	...	5	...	5	5
Fiction	...	...	3	...	3	..	3	3
History	. .	...	1	...	1	...	1	1
Law	1	...	..	1	2	...	2	2
Miscellaneous	6	..	5	...	11	...	11	11
Poetry	17	1	19	.	37	...	37	37
Religion	4	2	7	3	16	...	16	16
TOTAL	32	4	35	5	76	...	76	76

(10) *Hindu-Sindi.*

History	...	1	...	...	1	1	...	1
Language	...	1	..	...	1	1	..	1
Philosophy (including Mental and Moral Science)	...	. .	1	...	1	. .	1	1
TOTAL	...	2	1	...	3	2	1	3

(11) *Arabic-Sindi.*

Drama	2	...	...	...	2	...	2	2
Language	...	1	..	...	1	1	...	1
Miscellaneous	2	1	2	..	5	2	3	5
Poetry	5	2	4	..	11	...	11	11
Religion	1	...	...	...	1	...	1	1
Science (Natural and other)	...	1	...	1	2	1	1	2
TOTAL	10	5	6	1	22	4	18	22

(12) *Arvi.*

Miscellaneous	1	...	...	...	1	...	1	1

(13) *Javi.*

Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2

(14) *Panjabi.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Poetry	...	...	1	..	1	...	1	1

(15) *Pushtu.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Miscellaneous	...	...	1	..	1	..	1	1
Poetry	1	.	3	..	4	..	4	4
TOTAL	1	...	4	...	5	..	5	5

(16) *Sanskrit.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Drama	..	..	3	...	3		3	3
Fiction	..	.	1		1	'	1	1
Language	3	...	6	..	9	2	7	9
Medicine	...		1	...	1	...	1	1
Miscellaneous	2	...	5	...	7	..	7	7
Poetry	...	...	22	..	22		22	22
Politics	...	...	1	..	1	.	1	1
Philosophy (including Mental and Moral Science)	...	...	19	...	19	..	19	19
Religion	1	..	32	...	33		33	33
TOTAL	6	...	90	...	96	2	94	96

(17) *Persian.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Arts	1	...	..	1	2	...	2	2
Biography	...	...	1	...	1	...	1	1
Fiction	1	...	1	.	2	1	1	2
History	2	1	4	...	7	1	6	7
Language	...	...	2	...	2	1	1	2
Miscellaneous	3	...	1	1	5	1	4	5
Poetry	1	...	7		8	...	8	8
Religion	...	..	2		2	..	2	2
TOTAL	8	1	18	2	29	4	25	29

(18) *Arabic.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Biography	...	...	1		1	...	1	1
Fiction	...		1	.	1	..	1	1
Language	..	...	1	.	1	.	1	1
Miscellaneous	3	1	4	.	8	...	8	8
Religion	3	...	5	...	8		8	8
Science (Mathematical and Mechanical)	...	..	1	.	1	1	..	1
TOTAL	6	1	13	...	20	1	19	20

(19) *Hebrew.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Religion	..	...	2	...	2	...	2	2

(20) *Zend.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational	Total.
Religion	...	...	1	...	1	.	1	1

(21) *English and Maráthi.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	3	1	4	8	7	1	8
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	1	3	1	4	9	7	2	9

(22) *Sanskrit and Maráthi.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	2	...	..	1	3	2	1	3
Medicine	.	...	...	1	1	...	1	1
Miscellaneous	...	..	2	2	4	...	4	4
Poetry	...	...	2		2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	2	3	6	...	6	6
Religion			2	2	4	...	4	4
TOTAL	3	...	8	9	20	2	18	20

(23) *English and Gujaráti.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Biography	1	...	...		1	..	1	1
Language	4	2	...	12	18	18	...	18
Miscellaneous	3	...	.	...	3	...	3	3
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	9	2	...	12	23	19	4	23

(24) *Sanskrit and Gujaráti.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	..	...	1	1	1	...	1
Medicine	...	...	...	5	5	..	5	5
Miscellaneous	2	..	...	7	9	...	9	9
Poetry	..	...	1	4	5	..	5	5
Religion	1	...	3	5	9	...	9	9
TOTAL	3	...	4	22	29	1	28	29

(25) *Sanskrit and English.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Drama	...	...	2	...	2	.	2	2
Language	1	...	...	...	1	1	...	1
Miscellaneous	...	1	...	1	2	..	2	2
TOTAL	1	1	2	1	5	1	4	5

(26) *Sanskrit and Hindi.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Medicine	...	...	...	4	4	...	4	4
Miscellaneous	...	...	...	4	4	...	4	4
Poetry	...	...	1	5	6	...	6	6
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	...	...	1	3	4	...	4	4
TOTAL	...	...	2	17	19	...	19	19

(27) *English and Hindi.*

Subject.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-educational	Total
Language	...	...	...	2	2	1	1	2

(28) Maráthi and Hindi.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Poetry	...	...	3	...	3	...	3	3

(29) Gujaráti and Hindi.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Poetry	1	...	3	...	4	...	4	4

(30) Gujaráti and Maráthi.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	.	...	...	1	1	..	1
Miscellaneous	...	...		1	1	...	1	1
TOTAL	1	...	...	1	2	1	1	2

(31) Brij and Gujaráti.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Miscellaneous	...	...	...	1	1	...	1	1

(32) Sanskrit and Brij.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Poetry	...	...	1	...	1	.	1	1

(33) Kánarese and Maráthi.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	...	..	1		1	1

(34) Sanskrit and Kánarese.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Poetry	...	...	1	...	1	...	1	1

(35) Zend and Gujaráti.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Religion	1	2	...	1	4	..	4	4

(36) Mágadhi and Gujaráti.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	...	4	..	4	..	4	4
TOTAL	1	...	4	..	5	..	5	5

(37) Mágadhi and Marwadi.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Religion	..	1	1	...	2	.	2	2

(38) Urdu and Gujaráti

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Poetry	...	...	2	...	2	..	2	2

(50) *English, Maráthi and Gujaráti.*

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	—	1	...	2	3	3	...	3

(51) *English, Gujaráti and Persian.*

Language	1	...	...	..	1	1	..	1
Miscellaneous	1	.	...	...	1	...	1	1
TOTAL .	2	...	..	...	2	1	1	2

(52) *Gujaráti, Sanskrit and Hindi*

Religion	...		1	..	1	..	1	1

(53) *Gujaráti, Hindi and Urdu.*

Poetry	...	...	2	...	2	..	2	2

(54) *Sanskrit, Maráthi and English.*

Poetry	...	...	...	1	1	...	1	1

(55) *Sanskrit, Maráthi and Gujaráti.*

Poetry	...	..		1	1		1	1

(56) *English, Sanskrit and Tamil.*

Philosophy (including Mental and Moral science)		1	...	..	1	..	1	1

(57) *Swahili, English and Gujaráti.*

Language	1	...	.		1	..	1	1

(58) *Hebrew, Arabic and English.*

Language	1	...		...	1	..	1	1

(59) *Arabic, Persian and Afghani.*

Religion	..	...	1	..	1	...	1	1

(60) *English Periodicals.*

Arts	2	...		..	2	...	2	2
Miscellaneous	73	—	12	..	85	...	85	85
TOTAL . .	75	—	12	...	87	...	87	87

(65) Total Periodicals for the year.

Subject.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total
	First edition	New edition.						
Arts	46	...	...	...	46		46	46
Biography	...	...	1	...	1	...	1	1
Drama	13	...	...	...	13	.	13	13
Fiction	10	...	..	...	19	..	19	19
History	...	...	1	...	1	..	1	1
Medicine	20	...	...	...	20	.	20	20
Miscellaneous	447	3	20	..	470	...	470	470
Poetry	...	...	37	..	37	.	37	37
Philosophy (including Mental and Moral Science)	11	...	...	..	11	...	11	11
Religion	4	...	3	...	7	..	7	7
TOTAL	560	3	62	...	625	...	625	625

(66) Total Books and Periodicals for the year.

Subject.	Original Works: First edition	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total
Arts	57	1	...	15	73	...	73	73
Biography	15	4	5	2	26		26	26
Drama	50	15	6	8	79	..	79	79
Fiction	59	12	8	26	105	2	103	105
History	15	13	6	1	35	21	14	35
Language	61	52	12	23	148	128	20	148
Law	8	2	10	6	26	..	26	26
Medicine	31	1	2	10	44	.	44	44
Miscellaneous	618	50	62	42	752	25	757	782
Poetry	190	28	211	19	420	3	417	420
Politics	1	3	1	1	6		6	6
Philosophy (including Mental and Moral Science)	20	4	33	17	74		74	74
Religion	24	9	77	20	130	..	130	130
Science (Mathematical and Mechanical)	11	8	2	5	26	25	1	26
Science (Natural and other)	36	26	2	3	67	58	9	67
Voyages and Travels	3	...	...	...	3	..	3	3
TOTAL	1,130	234	470	204	2,044	262	1,782	2,044

G. M. SÂTHE,
Registrar of Native Publications.

BENGAL.

From W. MAUDE, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 696, dated Calcutta, the 3rd June 1891.

In continuation of the letter from this Government No. 1074, dated the 18th July 1890, I am directed to submit, for the information of the Government of India, the enclosed copy of a letter from the Director of Public Instruction, No. 2767, dated the 14th May 1891, giving cover to the annual report on the Bengal Library for the year 1890, and an analysis of books received in the Library, together with the usual statistical forms (Nos. I to IV) and the Table of Books.

From SIR ALFRED CROFT, K.C.I.E., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department, No. 2767, dated Darjeeling, the 14th May 1891.

I have the honour to submit the report on the Bengal Library for the year 1890 with the accompaniments noted on the margin. The report has been written by the Librarian, Pundit Hara Prasad Sastri, M.A., and is of the usual interesting and valuable character.

	Copies.
(1) Tabular analysis of books received during 1890	2
(2) Abstract of four statistical forms	5
(3) Table of books received in the Bengal Library during the year 1890	5

2. The Librarian points out that the number of books received in the Library was much smaller than in the previous year, chiefly owing to the operation of the new Registration Act, which excludes new editions, published without any change, from the necessity of registration

3. Few books of any great mark appear to have been brought out during the year as before religious works occupying an important place; and in that sphere the followers of the doctrines of Vaishnavism have been among the most active. Among works of this class may be noticed, under the head of Biography, the "Life of Narottam," whom Pundit Hara Prasad describes as "The St. Paul of Vaishnavism," on the ground of his having devoted his life to the organisation of that community and its doctrines. Another work to the same purpose is the "Life of Prabodhananda Sarasvati," who again bears a resemblance to St. Paul, in that, after having opposed and reviled the teaching of Chaitanya, he was at length, after seeing him, converted to his doctrine.

The "Narottama" just mentioned is the author of the *Premabhakti Chandrika,* also republished during the year. This work, though short, is described as presenting a concise summary of Vaishnavite doctrine, in a form which to some extent suggests the "beatific vision" of contemporary European mystics. Another republished work illustrates the process by which the classical texts are edited in the interests of particular creeds. The *Ramarasayana* is based on the story of the *Ramayana,* but omits everything such as the worship of Durga, which might offend a Vaishnava; while it also introduces new matter likely to be acceptable to that sect.

Orthodox Hinduism has treated the *Ramayana* in a different fashion, by regarding it as the vehicle and expression of the spiritual ideas contained in the Vedas, the *Mahabharata* being in like manner regarded as the embodiment of their ritualistic doctrine. This view of the sacred text finds expression in the *Vishvanath Ramayana,* an anonymous publication of the year. A new edition of the *Rama Charita Manas,* or the Hindi *Ramayana,* by Tulsi Das, which is said to have preserved India two centuries ago from falling into Tantric mysticism, has been brought out by the labour of Mr. G. A. Grierson, C.S., and the enterprise of the owner of a private press at Bankipore.

The activity of the orthodox Hindu is shown by the continued publication, in large numbers of the Vedas, Smritis, Puranas and other standard Sanskrit texts. No original work of any importance was, however, brought out by the School of Hindu revivalists.

The discovery in one of the libraries of Bombay of *Nyaya Vindu,* a celebrated treatise on Buddhist logic, together with its commentary, is said to have created great interest among learned men all over the world, as being the solitary instance of a Buddhist work found in the continent of India. The text has been edited by Professor Peterson of Bombay, who discovered it, and has been published by the Asiatic Society of Bengal.

One of the great obstacles to missionary effort in Bengal has been said to be the unidiomatic and often grotesque style of the Bengali translation of the Bible, completed some fifty years ago. A new translation of the Bible, or of parts of it, which shall be free from these defects, is apparently to be undertaken.

4. Members of the Kayastha caste have long attempted to prove their identity with the Kshatriyas, and have formed an association with that object. A similar attempt is now being made in the interests of the Sonarbania and Jogi castes, which occupy a position in Hindu Society much lower than their advocates declare to be due to them. This claim has resulted in the publication of the *Ballala Charita,* the interest of which for the general reader lies in the complete account which it gives of the origin of the various castes in Bengal, and in the many historical questions which it offers for solution. As the Librarian remarks, the present caste-agitation will thoroughly justify itself if it leads to the study and settlement of doubtful historical problems.

5. A new novelist has appeared in the person of Babu Purna Chandra Gupta, author of a tale called *Chhaya,* an account of which is given in the report. Several other works of fiction have been published, but none of any great importance, nor have the well known writers of the day contributed any new stories.

6. School-books continue to be poured forth in an unceasing stream, but many of them, perhaps the majority, are worthless productions; badly-printed on bad paper, in questionable taste, often aggressively hostile to the followers of other religions, and objectionable in their political tone—such is the account of them given by the Librarian in his report. These facts set in a strong light the value of the services rendered to Government and to education by the Central Text Book Committee, whose function it is to examine all school-books published in Bengal, and to reject those that on any ground are objectionable. The arduous character of the services rendered by the Committee, of which Pundit Hara Prasad Sastri is a distinguished member, may be gathered from the fact that the authorised list of text-books published last year for the guidance of schools contained the names of 637 works, being all that were approved out of a total number of about 1,600 books examined by the Committee.

REPORT ON THE BENGAL LIBRARY FOR THE Y

The number of publications received in the Bengal Library durin 1,751. This number falls far short of the number in the previous year o the irregularity of registration arising from a change in the law for the re and the exclusion of new editions from registration under that law. T Bengal Library will not henceforward be crowded with a number of new books. The following analysis will show the character of the publications r

Art.—Works on cookery, caligraphy, mensuration and horticulture have b this head and transferred to the head of "Miscellaneous" to which they really b record for the year on this head is almost a blank. The only works worth n collections of pictures entitled *Arya Chitraveli*, in which attempts have been m the various forms in which the Hindu deities are meditated upon daily by their orthodox Hindu of the present day is bound to perform the three *Sandhyas*, vi morning, one at noon, and the third in the evening, and to worship a number of as Ganesha, Shiva, Vishnu, &c. The *Sandhyas* are enjoined in the oldest rituals titled the *Kalpasutras*, but the worship of Ganesha and others is regarded in ma as of more recent origin. In the performance of *Sandhya* one is bound to perform *yama*, or the act of holding the breath. The worshipper has to draw his breath, ho few moments and then let it go. In very ancient days the time of the worshipper a have been occupied during the *Pranayama* solely in the acts of drawing, holding and out breath. But later on he was enjoined to meditate on Brahma, Vishnu, and S those three periods. The formulæ of meditation are, curiously enough, all written in and standard Sanskrit, while everything else in connection with *Sandhya* is written Vedic idiom. Similarly, at the time of repeating the *Gáyatri*, writers in classical Sa have enjoined the worshipper to meditate on the goddess *Gáyatri* in the morning in the of Brahma, at noon in the form of Vishnu, and in the evening in the form of Shiva. novice is often at a loss how to think of a female deity, such as *Gáyatri* undoubtedly is, in form of Brahma or Vishnu. The *Arya Chitraveli* aims at helping the worshipper to medita on these forms by placing before his eyes the pictures of the deities, instead of compelling hi to draw on his imagination.

Biography.—The works received under this head are few but valuable; it is indeed a hopeful sign that biographies are being written and appreciated—biographies of men who played an important part in their own times. The *Narottama-Vilása*, by Narahari Chakravarti, the author of *Bhaktiratnákar*, noticed last year, gives the life of a man who may be regarded as the St. Paul of Vaishnavism in Bengal. Born of a noble family and heir to a large fortune, Narottama renounced the world at an early age and proceeded to Brindaban with the view of being initiated into the mysteries of *Bhakti* by those who had received their instruction directly from Chaitanya. He often laments that his lot was cast at a time when the great luminaries of Vaishnavism, *viz.*, Chaitanya, Nityananda, and Advaita, had passed away. On his return to Bengal he set himself to the work of organising the followers of Chaitanya. His greatest work in this connection is the erection and consecration of five Vaishnavite temples at Khetari, his birthplace, on the *Padmá*, a little to the north-west of the modern Rampur Boalia. The assembly of the Vaishnavas on this occasion was presided over by Jahnava Thákuráni, the widow of Nityánanda, who was regarded by the Vaishnavas as a goddess. Jahnava herself was a great enthusiast, and she spared no pains to further the good work which her husband had begun in Gaur. Narottama's temples are yet in existence and in the enjoyment of the large income which his family had endowed them with. Narottama was present at almost all the great Vaishnava assemblies held in his time at Katwa, at Shrikhanda, at Khetari, at Budhuri, at Jájigrám, and other places; wherever he went, the work of organization and management devolved upon him; he was guided in all matters by his Brahman contemporary Shrinibás Achárya, whom he revered almost as his spiritual guide and his Vaidya friend Rám Chandra Sen, one of the best Sanskrit poets of his time. As a literary man, Narottama's reputation stands very high; his *Premabhakti Chandriká* contains the quintessence of all that had been said about *Bhakti* before his time. His metrical translations of works on *Bhakti* shastras are still read and appreciated. His *kirtan* songs are sweet, melodious and full of sentiments of devotion; because Narottama, like many of his Vaishnava contemporaries, combined an ardent zeal for learning with an exquisite taste for music. The number of his songs yet discovered by analysing two of the best known anthologies of the Vaishnavas, namely, *Pada Kalpataru* and *Padámrita Samudra*, is 87. The author of *Narottama-Vilása* has also written a biography of Shrinibás Achárya, which has not yet been pu

lished. He has composed a large number of songs which contain his signature, sometimes as *Narahari Dás* and sometimes as *Ghanashyáma Dás*, because he was known by both these names. Though he has introduced some marvels and miracles, his biography is written in a sober and earnest style and in an appreciative spirit.

The success of the great dacoit Tantia Bhil, and the manner in which he was brought to justice, created an interest in that remarkable man in many quarters in Bengal, and two works—one in Bengali and the other in English—were written to give an account of his life. The Bengali work is written by Babu Priya Náth Mukharji, an Inspector of the Calcutta Police, who has often distinguished himself in detective work. These works represent Tantia as a young man of high spirit, who was goaded by tyranny and oppression to betake himself to the forest and to become a scourge to his oppressors. There he lived, like Robin Hood of old, by plundering the rich and relieving the poor. Poor boys still sing of the *Tanti Mamu*, who often entertained them with presents of fruit and sweetmeats. Indeed, the rapidity with which he conducted his dacoities, the dexterity with which he evaded pursuit, and the influence he exercised over not only his own followers, but also the common people of his district, show that, properly guided, his talents might have been utilised in the interests of peace and good government.

The next work on the subject of biography is one of Dr. Duff, the great Scotch Missionary, who a generation ago exercised immense influence on the minds of the educated natives of Bengal. Though the Hindus never liked his zeal in conversion, yet they admired his character and were charmed with his oratory. He was known to them chiefly as an educationist, all Free Church institutions being known as Duff's schools. The enthusiasm and zeal that he brought to bear upon the spread of English education in Bengal caused missionary educational institutions to spring up in every direction.

The Hindu revival movement has stimulated the dormant reverence of the people for *sannyásís* and others who have renounced the world; and the number and influence of these men seem also to be on the increase. People think that the *sannyásís* are the special agents of the gods and possess greater power than ordinary human beings, and the *sannyásis* by their speech and action seem to confirm the people in this belief. One such *sannyásí* has recently expired at Barodi, in Narayangunj, on the Megna, and his biographer says that he died at the age of 160. He is said to have travelled all over the world, not excepting even Mecca. His religion was a curious form of eclecticism, in which the good things of all established religions had a place. Loknáth Bramhachárí—for such was the *sannyásí's* name—is represented as having effected many marvellous cures, but his instruction is believed to have done more good than his medicines. As he always called a spade a spade, he often cured men of their pride and vanity.

Balarám Dás (perhaps the *nom de plume* of a well-known Vaishnava of Calcutta) has written a biography of Prabodhánanda Sarasvatí, a man who hated Chaitanya, reviled his doctrines, and did everything that lay in his power to discredit him at Benares, but who, when he saw him, could not help admiring him, and was at last converted to his doctrine. The work has been written in the interest of the followers of Chaitanya of the present day.

The Brahma Somaj has published a short biography of Girindra Mohan, who died lately, and the goodness of whose character endeared him to all who knew him.

Under the name of *Samájo Sanskáraka*, a book has appeared from the pen of Munshi Riazuddin Ahmed, which contains the biography of Sayed Jámáluddin, an Afghan chief, said to have had considerable influence in his country. Jámáluddin is represented as a great reformer, who lamented the fallen condition of the followers of Islam all over the world, and wished to inspire them with an idea of their numbers, strength and power by giving them a liberal education on the old Arabic model, modified, of course, by the scientific requirements of the present day. He is a sworn enemy of England. He believes that all the miseries of his country are owing to English ambition, and that unless England is humbled there is no hope for Islam. It is said that his anti-English views have procured him banishment from almost every country in alliance with England, such as Egypt, Turkey, &c., in all of which countries he tried to do some mischief to England. It is said that he is now in Russia, and that he accompanied Dhaleep Singh to that country. Munshi Riazuddin writes in a vigorous style, and his language is standard Bengali as opposed to the Persianised form, known as Musulmani Bengali. He is a great admirer of Jámáluddin, whose example he holds up to his co-religionists as a model reformer to be imitated with profit. He often uses very strong language against the English.

Babu Rám Gopál Sányál's work, entitled *A General Biography of Bengal Celebrities*, contains short accounts of several Bengali gentlemen of eminence living or recently dead. The work entitled "Onoocool Chandra Mukharji: A Memoir," has passed through a fourth edition.

The last work on this head is a biography of Garibaldi, the liberator of Italy, by Babu Jogendra Náth Banlyopádhyáya Vidyábhushan, M.A. The work is written in an appreciative spirit, and it contains a comparison of the condition of Italy before its unification with that of India of the present day. The object of the author seems to be to hold up before the educated natives of Bengal a model of patriotism, self-sacrifice and perseverance in a good cause. Though the style is dull and insipid in places, it is calculated to inspire young men with enthusiasm.

Drama.—Though the number of dramatic works of 1890 is not small, there is among them scarcely one that deserves mention. There is the usual number of melo-dramas or *Játrás* based on the Puránas, and social comedies written with no pretensions to dramatic skill. One or two works may be put down as obscene, and there are some insipid works directed against the spirit of *Anglicism* and the female emancipation movement. Uriya literature has been enriched by a dramatic work of more than average merit. The work is entitled *Basa-Bálá*; and, as may be expected in a young *littérateur*, it freely employs supernatural agency in the development of its plot. The only Bengali work that need be mentioned is *Bádyer na Gangá pâyand*, which shows the disadvantages of the disruption of a joint-family and the consequent sufferings of the old female relatives dependent on it, especially of the mother who, in her death-bed, is often deserted by all her children.

Fiction.—Not a single work of fiction has been published by any of the well-known writers of the day. The works received have been written mostly by inferior men, or by young literary aspirants who have yet to make their position in the rank of authors. Two works only deserve special mention, namely, *Chhâyá*, by Babu Purna Chandra Gupta, and *Kálibebâd*, published from the *Bangabási* Press. The *Chháyá* contains a picture of a Hindu joint family, a family composed of three brothers with a father at the head. As long as all of them were poor the family worked well; but as soon as the eldest son acquired a fortune by his practice as a physician, seeds of disunion began to be sown amongst its members. The father, who considered the sacrifices he had made in the interests of the family by remaining unmarried after the death of his first wife to be very great, wished to carry everything with a high hand. He considered that all his sons should look to his personal comfort and yield implicit obedience to him. The younger brothers thought that they were clearly entitled to all the comforts that their father and elder brother enjoyed. The father objected to this; one of the brothers left the family in disgust and lived with his father-in-law at Allahabad; another hired a small house at some distance from the family dwelling and lived there. The elder brother lived with his father, to whom he was devotedly attached. His wife had all the household work to herself, and the old man would not allow her the assistance of a female servant, and scolded her whenever he felt uncomfortable. The poor creature fell ill, but she had nobody to look after her. Any one expressing the least sympathy with her would incur the displeasure of the old man. She gradually became bed-ridden; her father came to see her and was so much moved at her pitiable condition that with tears in his eyes he implored the old man to allow her to be taken to his own house for treatment. At his house her case became hopeless, and she expressed a desire to see her husband in her last moments, but the old man would not allow his son to go. The son piteously begged leave to go, and the old man relaxed only on the condition that both should go together. They arrived at her father's house when all was over. They would not assist the family in the performance of her last rites, but the old man was solicitous only to get possession of her jewels, which were no sooner brought out than the father and the son left the place. The son then married into a wealthy family befitting his own position, and got a large amount of money as his wife's dowry. But the old man's comforts were all gone; his new daughter-in-law was not so tractable and tame as the first one had been; she openly insulted him and purposely mixed water with his milk. The old man in disgust left the house of his eldest son and tried to live with his other children, but in vain. He came back, complained to his son of the conduct of his young wife, who had several female servants and a Brahman cook besides to help her in her domestic work. The son chid her, beat her and at last killed her, and committed suicide himself. The old father did not survive long. This is, in short, the plan of the work; but the details are very minute and interesting, and will repay perusal. The picture of joint-family life appears to be a little overdrawn. Such a well-written realistic work in Bengali, in which every picture is taken from every-day life, is a rare thing.

Kálibebâd is an idealistic work written with considerable skill, but the work has not been completed, and it would be premature to notice it at length at this stage.

The Hindu revival movement seems to have influenced Bengali fiction in a remarkable manner. Every work, directly or indirectly, seems to aim at the glorification of Hinduism, and that by introducing the agency of *Yogis*, *Yoginis*, and other holy characters.

Dhirendra Binodini, by Babu Hem Chandra Banerji, sends out the heroine Binodini in the garb of a female mendicant in quest of her husband.

Adbhuta Rahasya represents Raja Shashi Shekhar, a fugitive from his estate, as assuming the garb of a holy man.

Surabdálá, by Prán Kishori Devi, gives the picture of a virtuous Brahman widow, who lost her only daughter in an inundation of the Dámoda, living at Brindaban as a Vaishnavi in a hermitage.

Saktisádhaaná, by Babu Surendra Mohan Bhattácháryya, introduces Bhuban, a holy man and a disciple of a *Sannyási*, as rescuing the Hindu tenants of Santul from oppression by Satis, who at the instigation of a Mahomedan concubine made a Brahman eat with her.

Aparájitá left an orphan at an early age, resists all sorts of temptations thrown in her way both by friends and foes, and becomes at last the founder of a Hindu hermitage. This is one of Babu Debi Prasanna Roy Chaudhuri's latest works, and contains a character named Haridás, the brother of Aparájitá, who is persecuted and expelled from Hindu society on account of his liberal sentiments and wide sympathies.

Garale Amrita, by Chiranjiva Sharmá, is a work which shows the steps by which a young man fond of reflection gradually acquires spiritual knowledge and attains spiritual excellence. The work has been much enlivened by shewing up psuedo-reformers and hypocrites of all sorts in the course of the narrative.

The condition of Bengal two or three generations ago, when the zemindars were exceedingly turbulent and the police organisation of Government was not of the best, is described with some skill in the work named *Sarbáni*, by Babu Kálimaya Ghatak. There were in those days captains or free-lances, who attached themselves to particular zemindars and fought their battle. Sarbani's husband was one of these captains. He fought against his father-in-law, who was a turbulent zemindar of Nadia, baffled all his machinations and the vigilance of the police for a long time, but was at last put in jail.

Jibantara, by Pundit Harimohan Kabibhusana, is remarkable as a work in which the agency of a superhuman being—a *pari*—has been introduced for the development of the plot.

The Lepers of Ben Hur, by General Lew. Wallace, is an interesting work as giving an insight into Jewish life under the Roman Empire, and as introducing Jesus Christ as a worker of miracles and healer of diseases. The oppression practised by Roman prefects against the subject nations, especially the rich Jews, has been described in this work with all its horrid details.

The Gutter and Mansion and *Ashes for Bread* are works of Anglo-Indian official life. In both these works the native characters have been painted in the blackest possible colours, and it has been assumed that no good can come out of a native.

Sayyed Basik Mirar git, in Musulmani Bengali, points out the evils of marrying a girl affianced to another. Basik Mira married a beautiful girl, who had been betrothed to his uncle. This incensed the uncle, who killed Basik Mira, and was killed in his turn by the girl's brothers.

Musulmani Bengali is used by Mahomedans living in remote corners of Bengal, especially East Bengal. Education has not made much progress among them ; they still believe in those strange events and wild stories which furnish matter for nursery tales; and writers among them show a license of imagination which is scarcely to be found among their more educated countrymen. For instance, Ibrahim Laskar writes a work entitled, *Raosane nur chámáne báhár*, in which a poor cultivator sows his field with Indian-corn, but it produces a harvest of diamonds; the man suddenly grows rich and gets his son married to a princess, who discovers his low origin and complains to her father. The father orders him to be hanged. The poor victim prays to Allah, who gives him a better understanding and better manners, and he is thus reconciled to his father-in-law.

History and Geography.—Works under this head are mostly educational, being historical or geographical class books or compendiums, catechisms, abridgments, notes, model questions, &c., to help their study. The two non-educational works in Bengali that appeared during the year are genealogies which are not likely to interest general readers. The only work that deserves mention is an English translation of the second volume of *Manta-Khabut-Tawarikh*, the fifth and last fasciculus of which was issued by the Asiatic Society during the year under review. The work gives a history of the court of Akbar and of the doctrines of his new religion. The author, Al Badaoni, was a nobleman of Akbar's court; he hated the *Ilahi* religion, but outwardly conformed to the views of the Emperor in hope of the preferment which he eventually obtained.

It is interesting to read how learning used to be cultivated and encouraged by the great Moghul. A great many Sanskrit works were translated under the patronage of the court;

indeed there was a notion current amongst the people of that time that the translation of a Sanskrit religious work was the speediest way of obtaining preferment or promotion.

The work has been translated by the Rev. H. W. Lowe, of Cambridge, a distinguished Arabic scholar, and revised by Professor Cowell.

Language.—Under this head, too, nearly all the works are educational. Though a number of school-books have been received, none of them deserve special mention. The task of writing school-books seems to have fallen into the hands of ill-paid, ill-educated teachers; and the works are always wanting in the guarantee of a name. Many of these books are badly printed on bad paper, contain extracts of questionable taste, often aggressively hostile to the followers of other religions, and in their political tendency often objectionable. Some of them are mere paraphrases of or plagiarisms from older and better works. The authors seem to depend for the success of their works not so much on *their intrinsic merit, as on the amount of interest* they can create amongst the managers of schools. The writers, being mostly schoolmasters, form a very profitable society of mutual admiration and mutual help. The Bengali grammars are full of rules for explaining etymologies of Sanskrit words, some of which are never used even in ordinary Sanskrit works. There seem to be two different classes of writers, who approach Bengali grammar from two different standpoints: one class takes *Mugdhabodha* or *Pánini for its model, and the other class Bain or Morris*; and each tries to fit Bengali grammar to the model which he has chosen. Unfortunately no one studies the language with any care. The trade in key-making is as brisk as ever, in spite of the efforts of the Calcutta University to discourage key-making and cram. The only non-educational work in Bengali is the *Biswakosa*, which has been revived by Babu Nagendra Nath Básu. It is a very useful encyclopædia, and the energy with which Babu Nagendra Nath carries on the work is deserving of praise. Barat's Pronouncing and Etymological Dictionary of the Bengali and English Languages is rapidly drawing to its completion.

Two volumes of the new edition of the *Sabdakalpadrama* have been completed, and the third has advanced by several parts. The new edition is in the Devanagri character, and contains much additional matter which the extensive researches of the last fifty years have rendered absolutely necessary for insertion in a work of this nature. For instance, no Buddhist works were known at the time when the original work was composed by Sir Raja Rádhákánta Deva, and a number of Buddhist words have been introduced in the new edition.

A number of works were published bearing on the *Kátantra* school of Sanskrit grammar. The *sutras* of Sarba Barma, with the *Vritti* of Durga Sinha and the *Panji*, complete the *Kalápa Vyákaranam*, but there are other works, such as those on roots, on rare etymology, &c., which bear on the grammar. Many of these works have now been published.

Law.—The works on law are neither numerous nor important. Most of the Bengali works *aim at explaining the provisions of the Chaukidari Act to the village chaukidars* and *panchayets.* The English works are mere reprints of legislative enactments with scanty notes and indices. Not a single writer of note published a work during the year under review.

Medicine.—There are three systems of medicine practised in Bengal, namely, the Allopathic, the Homœopathic, and the *Ayurvedic*, and all the three systems were represented in the medical literature of the year. The Ayurvedi is busy in publishing the texts of Charaka, Sushruta, and Bagbhata, with their commentaries and Bengali translations, but without the slightest attempt at explaining the sense of the original in Bengali. The Homœopath has the largest share in the publishing activity, but he concerns himself with writing popular works on the treatment of cholera, fever, and diseases of women and children—that is, works which are likely to command some sale. The Allopath is anxious to teach the use of quinine, which seems to be the only medicine he knows in the treatment of fevers. The *Mustiyoga* and the *Abadhautic* medicines seem also to be popular, to judge by the many books which treat of them.

Miscellaneous.—Books under this head occupy a very important place in the quarterly catalogues of this Library. The majority of the books consist of works on astrology, mystic and other formulæ, collections of songs, cookery, caligraphy, and so on. The proprietor of the Khargavilas Press, Bankipore, is publishing in parts the complete works of Babu Harish Chandra, the best Hindi writer of the present century, and thirteen parts were received during [illegible]

arrival, lands a large army and conveys it to Fort William, which is taken by storm. European

ladies and gentlemen living in Chowringhee awake in the morning and find the Russian flag hoisted on the fort.

The most important miscellaneous works that appeared during the year were on the caste question, having for their object the raising of the social status of some caste or other. The *Máhishya Kaibartta Játi* tried to prove that Brahmans can use water fetched by those of the Kaibartta caste who, having given up fishing, are now engaged in the cultivation of land. *Hathát Kshatriya*, written by a Brahman author, attempts to disprove the claims of the Kayastha caste to be regarded as Kshatriyas. But the most important work on this question is the *Ballála Charita*, published with a Bengali translation. The publication of the book was eagerly looked forward to by the members of the Sonár Baniya and the Yogí castes of Bengal, as containing unassailable testimony of the high and pure origin of those castes, which now hold a very low position. The original work, dated S.K. 1300, corresponding to 1378 A.D., professes to have been written by the teacher of Ballál Sen, who is represented as a righteous king devoted to the furthering of the interests of his people. It is there stated that the Sonár Baniyas and Yogís were degraded by him for their seditious and rebellious spirit. But the appendix (Parishishta), which professes to have been written in S.K. 1500 by a descendant of the writer of the original work, states that Ballál was a tyrant, a bad ruler, and a great scoundrel. The Sonár Baniyas refused to lend him money for his unjust war with Manipur, and so he degraded them. The Yogís were also similarly degraded on very slight provocation. The writer's ancestor could not speak the truth boldly, because the Sen family was then reigning, but at his time the family was extinct, and so he could write freely. It may be remarked here that in S.K. 1500 the followers of Chaitanya were organizing their sect, and the Sonár Baniyas of Satgaon were their great supporters. The book, whatever its historical value may be, deserves careful reading, as it gives a complete account of the origin of the various castes in Bengal from the orthodox point of view, and suggests a number of problems, the solution of which will prove to be of great value to the historical student. For instance, the Parishishta was written at the instance of the Raja of Navadvíp. Who could this Raja be? The present Nuddea family came in much later, and Ballál's family had ceased to exist, as the author himself states. It would be a matter of congratulation if caste agitation brought such facts to light.

Philosophy.—Works under this head are mere republications of ancient Sanskrit works, mostly under the patronage of the Asiatic Society of Bengal. Several works are in progress, but none has yet been finished except the *Advaita Brahma Siddhi*, by Sadánanda Yati of Cashmere, who flourished about three hundred years ago. It follows the line of Madhusudan Sarasvatí's *Advaita Siddhi*, written in Akbar's time. Madhusudan's work is rather difficult. The present work is written in a simpler and more engaging style. It attempts to prove the non-dualistic theory at the expense of all the various schools of philosophy—orthodox and heterodox. Its chapters are designated *Mudgaraprahára*, or striking with the club at the head of those who venture to differ from the author. The notes by the editor, Pundit Váman Shástri Upádhyáya of Bombay, are very valuable. The editor gives an account of himself in the preface, from which he appears to have read much and travelled much, and his notes fully bear out these facts.

Nyáya Vindu, a celebrated work on Buddhist logic, with its commentary by Acháryya Dharmottara, the supposed founder of the Dharmattarìya School of the Buddhists, was discovered by Professor Peter Peterson in one of the libraries of Bombay, and the complete work has been edited by the learned Professor under the auspices of the Asiatic Society of Bengal. It is a solitary instance of a Buddhist work found in the continent of India, and as such it has created great interest among learned men all over the world. It contains three chapters—one on Perception, one on the Inference of Knowledge, another on the Inference of Words. The Buddhists believe in two methods of obtaining right knowledge, perception and inference; they reject all the rest, such as analogy, testimony, tradition, &c. Quotations from the *Nyáya Vindu* are frequently met with in the old commentaries of the Hindu system of philosophy. But these quotations could not be verified as the work was lost. The publication of this work will tend to a better understanding of Buddhist philosophical doctrines.

Poetry.—*Alo o chháyá*, by Miss Kámini Sen, is perhaps the best poetical work received during the year. It is a collection of short poetical pieces, some of which show her to possess an original cast of mind. The picture of love given in the pieces entitled *Maháshvetta* and *Pundaríka* is really charming. They have been taken from Bána Bhatta's excellent work, the *Kadamvari*, but the authoress has given them a new, modern, and fascinating garb.

Chháyámayi-Parinaya, by Pandit Shivanáth Shástri, is an allegory on a spiritual subject. It traces the gradual development of a mind in matters spiritual. Chháyámayí is the daughter of an old man fond of the world, and she is brought up in the ways of the world. The old

man wants to marry her to a young man of suitable rank, but she sees a vision of glory and offers herself up to the service of the Great Being, who thus manifests Himself to her. She escapes before the day fixed for the marriage and goes in quest of the Great Being, whom she finds at last after many serious dangers and terrible adventures. He lives beyond the river of Despair in an abode of bliss, called *Ananda Dhám*.

Politics.—One political work of some importance was issued during the course of the year, namely, *Cashmere and its Prince*, written with the object of vindicating the character of the deposed Mahárájá. The work is written by a pleader of the Panjab Chief Court, who was in the Mahárájá's service during the first year of his reign. He says that the Mahárájá began well and would have proved an excellent administrator if his ambitious brother had not intrigued with the officers of his Court and the British Resident for his ruin.

Religion.—As a rule publications under this head are numerous, important, and interesting. The professors of the various creeds followed in Bengal contribute equally to this section of the Bengal Library.

Christianity.—The Christian publications are composed of leaflets, pamphlets and translations of the Old and the New Testament. The New Testament, and indeed the whole of the Bible, was translated about fifty years ago into Bengali, and in a style peculiar to the Christian publications of those days. It was full of Anglicisms and Hebraisms, and amusingly unidiomatic. The Christian tracts have improved their Bengali, but a new translation of the Bible in the improved language and style of the present day is regarded in many quarters as a great *desideratum*, and it is a matter of congratulation to find that attempts are being made to bring out a new translation of parts of the Bible.

Islam.—Several works have been received during the year under review, written with the avowed object of criticising Christian and Hindu doctrines from a Musalmán standpoint. Of these *Uchit Kathá*, by Kazi Keramat Ulla and Munshi Golam Kibriya, may be mentioned as one.

Buddhism.—Rání Kálindí, the wife of Rájá Dharam Bux and the grand-mother of Rájá Harish Chandra of the Hill Tracts in Chittagong, undertook the publication at her own expense of a Bengali metrical translation of *Thá'tuttum*, an elaborate work in Pali, dealing with the life and preachings of Buddha. The first volume of the translation appeared during the year under review. Curiously enough it begins with hymns to Gangá and Sarasvatí. It ends with the conversion of Gautamí and other female relatives of Buddha to Buddhism. The writer would have done well if instead of Burmese Pali he had employed the Sanskrit or Singhalese Pali forms of the proper names; for instance, Ananda of Sanskrit and Singhalese Pali is represented as Anandya, a form in which Buddha's great disciple has very little chance of being recognized in India. The translation appears to be a spirited one, and vies with the ancient metrical translation of the Ramayana and the Mahabharata.

Buddha Dharma Praveshiká is another work on Buddhism, said to be the translation of a Burmese work into Bengali. Hindu and Buddhist traditions and myths have been mixed together in a curious fashion in this work. For instance, Buddha is said to have been born 551 times before his birth as Siddhartha. Of these, nine were in human form, *viz.*, Sichendra Deva, Ram, Lakshman, Bharat, Satrughna and Huchendra Deva—all in the *tretá yuga*; while in the *Dwápara* there were three existences—Krishna, Balarama and Shukhf. A portion of the work has been cast in the form of a drama, some of the scenes of which are exceedingly pathetic. These Bengali translations of Buddhist works from Pali and Burmese are the outcome of the interest created in Buddhism by the researches and writings of western scholars.

Vaishnavism is better represented this year than any other form of religion in Bengal. The largest work in point of bulk is the *Rámarasáyana*. It is the work of Raghunandan Gosvámí, eleventh in descent from Nityánanda, the great associate of Chaitanya. The work differs greatly from the Rámáyana of Krittivása. It omits altogether the story of the horse-sacrifice, the fight with Lava and Kusha, and the exile of Sítá. It ends with the union of Ráma and Sítá at an *Ashoka* grove in Ajodhyá, a creation of the poet's own imagination, and embellished with a richness of fancy rarely to be met with in Bengali. The *Ashoka-vana*, produced by the wild fancy of a Bengali Vaishnava, who always revels in the scenes of Brindávan, can very well stand a comparison with the Sukhávati of the Buddhists, the Amarávati of the Hindus, or the Alaká of Kálidása. The writer has taken pains to expunge everything from the story which jars on a Vaishnava's ear. For instance, the worship of Durgá, which forms so important a chapter in the sixth book of the Rámáyana, has been carefully left out.

The work of the greatest importance to a follower of Chaitanya is, however, the *Prema-bhakti Chandriká*, by Narottama Dás. The work is a short one, but it is the quintessence of the Vaishnavite doctrines. It is said to be "the commentary of a lakh of works." The language is terse and vigorous, and many of its verses have passed into proverbs. It preaches

the doctrine of *Premabhakti*, which means devotion and love to Krishna, a devotion in which the worshipper is to think of nothing, hear of nothing and speak of nothing besides Krishna, his female associates, and Brindávan. *Karma* and *Jnána* cannot constitute the sum total of human happiness, the highest bliss. The highest bliss is to think one's self transported to Brindávan into the presence of Krishna and Rádhiká, with their female associates around them. The worshipper is to serve them at the beck and call of the *sakhis*; to fan them with the *chauri*, to supply them with betel and to shampoo their feet. It is a form of devotional self-sacrifice and complete self-effacement in the service of the deity, who represents love in its highest intensity—the love not of a father for his son, or of a son for his father, not of a wife for her husband, or of a husband for his wife, but the love or infatuation of an adulterer for his mistress—love which will readily induce one to leave house and home, to forget pain, suffering and disease, and to think of nothing else but the object on which the mind is fixed.

Narottama had a great friend named Rám Chandra Sen or Dás, as he was called after his conversion to Vaishnavism, whose Sanskrit poems rank very high among Vaishnava works. Rám Chandra wrote a Bengali work, entitled *Smaran Darpana*, which teaches people the method of obtaining the highest bliss in the line of Narottama's *Premabhakti Chandriká*.

Básudeva Sárvabhauma, a celebrated Sanskrit scholar of Navadwipa, became a disciple of Chaitanya and wrote a poem of one hundred verses—a *shataka* or a century in his honour. The work has been published with a metrical Bengali translation by Babu Rámdayal Ghosh, Sub-Inspector of Schools, 24-Pergunnahs. The translation, though not a close one, gives the sense of the original in a clear and idiomatic style. *Vivarta Vilás* is a work of peculiar interest. It is an anonymous work, said to have been written by a disciple of Krishnadása Kaviràja; but many of the Vaishnavas of the present day regard it as an apocryphal work written in the interest of the *Kartábhajás*, who branched off from the followers of Chaitanya during the latter part of the last century. It gives secret and mystical interpretations of many of the verses in Krishnadás's great work, the Charitámrita. It begins with an interesting account of the attempt made by Jíva Gosvámí to suppress the Kaviràja's work, because it would bring the doctrine of Vaishnavism home to every man, a thing which, Brahman as he was, he could not tolerate. But the work was published, in spite of the influence of Jíva Gosvámí to the contrary, by Mukunda, a Multan merchant, who was a disciple of the Kaviráj.

Hinduism.—Pundit Visvanáth Tarkabhúshan, the father of Babu Bhúdeva Mukharji, C.I.E., invented a peculiar interpretation of the Rámáyana and Mahábhárata. He believed that the Rámáyana is the embodiment of the spiritualistic, and the Mahábhárata of the ritualistic ideas contained in the Vedas. The Vishvanáth Rámáyana, which is an anonymous publication, contains the ideas of the Pundit. The present is only the first part, and it goes to the end of the Adikánda. The spiritual interpretations are given mostly in the form of foot-notes; for instance, Dasharatha is interpreted as the lord of the ten senses—one who has the means of going in ten directions.

There are some among the Hindus who believe in ten incarnations only, some in twelve, and some in twenty-four, and others who believe incarnations to be innumerable; and this is exemplified in the work "Agal Shankar-Lilámritárnab," which regards the Agal Shankar of Jhaljhalia in Máldaha as an incarnation of Balaráma.

Ráma Charita Mánas, or the Hindi Rámáyana, by Tulsidás, is said to be superior in many respects to even the immortal work of Válmíkí. The work is said to have saved the whole of Hindustan from falling into *Tantric* mysticism, which reigned supreme in Bengal two centuries ago, to the great detriment of the mental and moral improvement of the people. The work had been printed and reprinted several times, but no one took the trouble of giving a good edition of it to the world, till Mr. Grierson drew the attention of the Behar public to the fact, and discovered some old manuscripts of the time of Tulsidás. The hint was at once taken up by the enterprising proprietor of the Khargavilás Press, Bankipore, and an excellent edition of the work was published last year. It contains long account of Tulsidás's life and the whole of the work *Ráma Charita Mánas*. The same enterprising publisher issued the first volume of the *Santamana Unmani*, an elaborate commentary on the above.

The publication of the Vedas, Smritis, Puranas, and other Sanskrit works bearing on Hindu orthodox doctrines, still continues in large numbers. This is an index of the literary activity of the orthodox Hindu, who is not very fond of airing his opinions in ephemeral works in the vernacular.

Of the works directed against Hinduism, one is *Kavir ká Púrá Bijak*, which is said to be Kavir's masterpiece, and a standard work of the *Kavir Panthis*, or the followers of Kavir. Kavir was a great reformer of the fifteenth century, and he levelled his tirades against idolatry, Brahmanism, and caste. The work has been edited from old manuscripts by a Christian

preacher, who believes that Kavir was acquainted with the doctrines of Christianity, and that he learned the bold ideas of a reformer from the Christians of Southern India.

Punarjanma Achhe Ki na? is a work published from the Brahmo Mission Press. It denies the doctrine of metempsychosis, on the ground that the idea of continuous personal identity forms no part of it.

No work of any importance was received from either of the two schools of Hindu revivalists.

Science, Mathematical.—There is one work of great importance under the head, *viz*, *A Theory of Lunar Surfacing by Glaciation*, intended to prove that the surface of the moon is entirely composed of glaciers. The author, S. E. Peal, attempts to establish his own theory by refuting the volcanic theory, the theory of lakes of molten lava, and the theory of Proctor that "the moon was shaped when in a state of intense heat, and when our earth was in a sunlike condition."

Science, Natural and other.—Mr. Lionel DeNicéville's third volume of the "Butterflies of India, Burma, and Ceylon" appeared during the year under review, and sustains the reputation of the previous volumes.

Surgeon-Major K. P. Gupta's *Svâsthya Darpan* is a translation of his English essay entitled, "A Few Simple Hints on the way to Health for General Sanitation for Villages in Bengal." It goes to prove the wisdom of the ancient Hindu sages, who formulated minute rules on the subject of eating, drinking, sleeping, and even performing offices of nature, and the author thinks that educated Bengalis who scorn everything that is Hindu would do well to read the work, and act according to its directions.

Travels and Voyages.—A Brahmo missionary, whose modesty forbade him to give his name, made a tour through the principal stations in Assam, and gave an account of his travels. The narrative is often enlivened with political, social, religious, historical, and antiquarian observations of great value. He gives incidentally an account of the coolies in the gardens in Assam, and his accounts are a little bit more favourable to the managers of gardens than the accounts of newspaper correspondents.

Periodicals.—The periodical press of Bengal does not show any sign of improvement. The *Navyabhârat* and the *Bhârati o Bâlak* continue to be written with ability and issued with punctuality. The rest of the papers are short-lived, and do not show much vigour. Young graduates without occupation and young men of well-to-do families are taken from time to time with the rage of publishing periodicals. They do not prove to be a financial success, and are given up. The amateur writers on whom they depend often disappoint them, and they have to fill up their columns with whatever trash they can manufacture. The papers get a bad reputation; and people who are never good paymasters, especially of literary subscriptions, withhold payment, and they die a natural death.

HARA PRASÂD SÂSTRI,
Librarian, Bengal Library.

The 30th April 1891.

TABULAR ANALYSIS OF THE 1,731 BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1890.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1—457 dated the 12th September 1852.)

Arabic.

Subject.	Original Works		Re-publications	Translations	Total	Educational.	Non-Educational	Total.
	First edition	New edition						
Language	2	...		...	2	...	2	2

Assamese.

Subject.	Original Works		Re-publications	Translations	Total	Educational.	Non-Educational	Total.
	First edition	New edition						
Language	1	4	...	.	5	5	...	5
Miscellaneous	10	...	...	...	10	...	10	10
Poetry	1	...	...	...	1	...	1	1
Religion	1	1	...	1	3	...	3	3
Science (Mathematical and Mechanical) . .	1	2			3	3	...	3
TOTAL .	14	7	...	1	22	8	14	22

Bengali.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	3	...	...	...	3	...	3	3
Biography	6	5	...	1	12	...	12	12
Drama	25	9	...	3	37	...	37	37
Fiction	29	24	...	6	59	...	59	59
History	9	17	...	1	27	24	3	27
Language	95	101	...	...	196	196	...	196
Law	3	3	...	1	7	...	7	7
Medicine	18	13	...	...	31	...	31	31
Miscellaneous	120	41	...	1	162	16	146	162
Philosophy (including Mental and Moral Science)	1	...	...	..	1	...	1	1
Poetry	49	30	...	...	79	34	45	79
Religion	118	23	13	22	176	...	176	176
Science (Mathematical and Mechanical)	15	23	...	...	38	37	1	38
Science (Natural and other)	11	19	...	...	30	28	2	30
Science (Mathematical and Natural)	1	...	...	...	1	...	1	1
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	504	308	13	35	860	335	525	860

English.

Arts	1	...	...	...	1	...	1	1
Biography	4	2	...	...	6	...	6	6
Drama	1	1	1	...	3	1	2	3
Fiction	5	...	...	...	5	...	5	5
History	12	8	...	1	21	20	1	21
Language	34	10	9	...	53	53	...	53
Law	12	1	...	..	13	...	13	13
Medicine	2	2	...	...	4	...	4	4
Miscellaneous	56	2	...	...	58	9	49	58
Philosophy (including Mental and Moral Science)	3	...	...	...	3	3	...	3
Poetry	1	...	7	...	8	7	1	8
Religion	12	1	...	6	19	...	19	19
Science (Mathematical and Mechanical)	7	8	...	...	15	14	1	15
Science (Natural and other)	9	4	...	...	13	12	1	13
TOTAL	159	39	17	7	222	119	103	222

Hindi.

Drama	...	2	...	...	2	...	2	2
Fiction	...	...	1	...	1	...	1	1
History	6	...	...	...	6	4	2	6
Language	...	12	...	1	13	13	...	13
Miscellaneous	53	4	..	2	59	1	58	59
Poetry	1	...	...	...	1	...	1	1
Religion	21	3	5	1	30	...	30	30
Science (Mathematical and Mechancial)	5	10	...	...	15	15	...	15
Science (Natural and other)	1	1	...	...	2	2	...	2
TOTAL	87	32	6	4	129	35	94	129

Khasia.

Religion	...	1	...	...	1	...	1	1

Musalmáni-Bengali.

Fiction	5	15	...	...	20	...	20	20
Medicine	1	2	...	...	3	...	3	3
Miscellaneous	2	6	...	...	8	...	8	8
Religion	8	14	..	...	22	...	22	22
TOTAL	16	37	...	...	53	...	53	53

Nepalese.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Religion	...	...	...	1	1	...	1	1

Persian.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
History	1	...	1	...	2	...	2	2
Language	1	...	..	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
TOTAL	3	...	1	.	4	...	4	4

Sanskrit.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Drama	1		4	..	5	1	4	5
Fiction	1	.	3	...	4	..	4	4
Language	4	4	12	1	21	11	10	21
Law	...		1	...	1	...	1	1
Medicine	...	...	5	...	5	...	5	5
Miscellaneous	8	1	...	...	9	...	9	9
Philosophy (including Mental and Moral Science)	...	...	17	.	17	...	17	17
Poetry	...	...	2		2	...	2	2
Religion	3	...	43	..	46		46	46
TOTAL	17	5	87	1	110	12	98	110

Tibetan.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	2	...	...	...	2	2	...	2
Religion	...	.	3		3	...	3	3
TOTAL	2	...	3	...	5	2	3	5

Urdu.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Biography	1	...	..	...	1	...	1	1
Fiction	1	...	...		1		1	1
Law	1	...	...	...	1	...	1	1
Religion	5	1	..	...	6	...	6	6
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	9	1	...	.	10	...	10	10

Uriya.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Drama	1	...	...	...	1	...	1	1
History	...	2	...	..	2	2	...	2
Language	1	6	...	1	8	8	..	8
Miscellaneous	8	6	.	...	14	4	10	14
Poetry	10	8	...	..	18	1	17	18
Religion	5	2	...	1	8	...	8	8
Science (Mathematical and Mechanical)	3	2	...	...	5	5	...	5
Science (Natural and other)	...	2	.	...	2	2	...	2
TOTAL	28	28	...	2	58	22	36	58

Arabic and Persian.

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Religion	1	...	..	...	1	...	1	1

Arabic and Urdu.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Religion	1	...	...	1	2	...	2	2

Bengali and English.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	36	28	...	...	64	59	5	64
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
TOTAL	43	28	...	...	71	59	12	71

Bengali and Sanskrit.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	5	3	1	2	11	7	4	11
Medicine	1	...	...	8	9	...	9	9
Miscellaneous	3	3	...	21	27	...	27	27
Philosophy (including Mental and Moral Science)	...	...	...	9	9	...	9	9
Poetry	1	...	...	3	4	...	4	4
Religion	4	...	...	68	72	...	72	72
TOTAL	14	6	1	111	132	7	125	132

English and Hindi.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	7	...	...	...	7	7	...	7
Miscellaneous	...	1	...	...	1	1	...	1
TOTAL	7	1	...	...	8	8	...	8

English and Persian.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	...	1	...	...	1	1	...	1

English and Sanskrit.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	6	...	...	...	6	6	...	6
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	1	...	...	...	1	...	1	1
TOTAL	8	...	...	...	8	7	1	8

English and Urdu.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	...	...	1	1	...	1

English and Uriya.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	1	...	...	2	2	...	2

Hindi and Sanskrit.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	2	...	...	...	2	2	...	2
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	...	...	...	1	1	...	1	1
Religion	1	1	...	4	6	...	6	6
TOTAL	3	1	...	7	11	2	9	11

Persian and Urdu.

Subject.	Original Works. First edition	Original Works. New edition	Re-publications.	Translations	Total	Educational.	Non-Educational.	Total.
Poetry	..	1	...	...	1	...	1	1

Sanskrit and Tibetan.

Religion	.	...	1	.	1	..	1	1

Sanskrit and Uriya.

Religion	2	...	..	1	3	...	3	3

Arabic, Musalmani, Bengali and Urdu.

Religion	1	...	...	..	1	...	1	1

Bengali, English and Sanskrit.

Language	4	2	...		6	6	..	6
Miscellaneous	1	...	...	1	2	...	2	2
TOTAL .	5	2	..	1	8	6	2	8

English, Hindi and Sanskrit.

Language	...	..	...	1	1	1	..	1

English, Hindi and Urdu.

Language	1	...	...		1	1	..	1

Bengali, English, Gujarati, Hindi, Musalmani-Bengali, Persian, Sanskrit, Tamil, Telegu and Urdu.

Poetry	1	...	...	...	1	.	1	1

FORM I.—*Total Books of all kinds received from the different Divisions in B[illegible] [illegible]1*

No.	DIVISIONS.	ENGLISH. Number of books.	ENGLISH. Number of copies.	OTHER LANGUAGES. Number of books	OTHER LANGUAGES. Number of copies
1	Bhagulpur	1	50	..	..
2	Burdwan	10	10,500	30	31,900
3	Chittagong	2	1,250	17	15,300
4	Chota-Nagpur	...	...	3	3,000
5	Dacca	5	4,300	180	243,700
6	Orissa	2	250	66	75,450
7	Patna	5	3,700	126	122,605
8	Presidency	24	33,500	124	219,850
9	Rajshahye	...	...	42	44,650
10	Town of Calcutta	128	238,752	962	1,974,499
	TOTAL .	177	292,102	1,554	2,730,954

FORM II.—*Total number of Books and Copies in English and other languages.*

English.		Other languages.	
Number of books.	Number of copies.	Number of books.	Number of copies.
177	292,102	1,554	2,730,954

FORM III—*Comprising uni-linguals only for 1890, being 1,225 in number.*

No.	Languages.	Originals.	Republications and translations.	No.	Subjects.	Originals.	Republications and translations.
1	Arabic . .	2	...	1	Art	4	...
2	Assamese . .	11	1	2	Biography	18	1
3	Bengali . .	660	48	3	Drama	40	8
4	English . .	153	24	4	Fiction	80	10
5	Hindi . .	87	10	5	History (including Geography)	55	3
6	Khasia . .	1	...	6	Language	277	24
7	Musalmani-Bengali	53	...	7	Law	20	2
8	Nepalese . .	...	1	8	Medicine	32	5
9	Persian . .	3	1	9	Miscellaneous . . .	140	3
10	Sanskrit . .	14	88	10	Philosophy	4	17
11	Tibetan . .	2	3	11	Poetry	101	9
12	Urdu . . .	9	...	12	Politics	...	...
13	Uryia . . .	52	2	13	Religion	151	96
				14	Science (Mathematical) . .	76	...
				15	Science (Natural and other) .	48	...
				16	Travels and Voyages . .	1	...
	TOTAL .	1,047	178		TOTAL .	1,047	178

FORM IV—*Exhibiting the number of Periodicals published during 1890, amounting in all to 63 Magazines and Periodicals for 1890.*

Monthly.		Bi-monthly.		Annual.		Half-yearly.		Quarterly.		Fortnightly.		Weekly.		Bi-weekly.		Uncertain	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
6	49	...	...	...	...	...	...	2	1	1	2	...	1	...	...	2	1

Table of Books received in the Bengal Library during the year 1890—Total 1,731.

Number.	Subjects.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Art	1	3	...	...	
2	Biography	6	13	...	...	
3	Drama	3	40	5	...	
4	Fiction	5	81	4	...	
5	History (including Geography) .	21	35	2	..	
6	Language	53	224	24	102	
7	Law	13	8	1	...	
8	Medicine	4	34	5	11	
9	Miscellaneous	58	253	9	34	*Vide* separate report.
10	Philosophy	3	1	17	9	
11	Poetry	8	99	3	9	
12	Politics	...	...	...	...	
13	Religion	19	250	46	89	
14	Science (Mathematical) . .	15	61	...	...	
15	Ditto (Natural and other) .	13	35	...	...	
16	Ditto (Mathematical and Natural)	...	1	...	...	
17	Travels and Voyages . .	...	1	...	...	
	TOTAL .	222	1,139	116	254	

Table of Books received in the Bengal Library during the year 1890—Total 1,731—continued.

Number.	Subjects.		Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Originals . . .	.	198	1,074	27	130	
2	Republications	Originals .	17	22	88	1	
		Translations .	...	..	...	1	
3	Translations . . .	.	7	43	1	122	
	Total	.	222	1,139	116	254	
1	Educational . . .	.	119	402	12	95	
2	Non-educational . .	.	103	737	104	159	
	Total	.	222	1,139	116	254	

Unilinguals	1,225
Polyglots	246
Periodicals (in number)	260
Total .	1,731

NORTH-WESTERN PROVINCES AND OUDH.

From the Honourable J. Woodburn, Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. 902, dated Naini Tal, the 8th June 1891.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1890, and of the remarks of this Government thereon.

From the Honourable J. Woodburn, Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No. 901—III 238-31, dated Naini Tal, the 8th June 1891.

I am directed to acknowledge the receipt of your letter No. G. 512, dated the 27th April 1891, being the annual report on publications registered under Act XXV of 1867 during the year 1890.

2. The following table shows the number of publications during the last four years.—

Publications in—

	1887	1888	1889	1890
English	35	30	72	63
Urdu	452	559	5[illegible]9	408
Hindi	262	2[illegible]5	361	213
Persian	65	126	111	76
Polyglot	197	276	293	219
Sanskrit	42	36	100	38
Arabic	25	41	64	58

3. *It is observed that in English publications only has there been any increase.*

4. I am to point out to you that the report under review bears evidence of a want of care in its clerical drafting, and a want of proper supervision on your part, which make it in parts unintelligible. I am to request that this, like other reports submitted by you, may be personally checked and examined by you before submission.

5. The tables annexed to your report will be published in the *Gazette* of these Provinces for general information.

From E. White, Esq., Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to Government, North-Western Provinces and Oudh,—No. G. 512, dated Allahabad, the 27th April 1891.

I have the honour to submit my annual report on publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1890.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement. The following is a summary of the contents of each of the statements.

3. The first statement relates to works in the English language. It shows 86 publications against 72 last year and 30 of the year before last.

Of these the noticeable works are:—

Biography.

No. 1-244 of the first quarter is "The Biography of Charles Bradlaugh."

History.

No. 2-110 of the same quarter is "Cawnpore and the Nana of Bithur."

Nos. 6-635 and 7-636 of the third quarter, "Memoirs of Delhi and Fyzabad," are translations of the Tarikh-i-Farhbaksh of Muhammad Faiz Baksh, from the original Persian by W. Hoey, Esquire, M.A., D.L., a member of the Royal Asiatic Society, &c., and contain accounts of Delhi and Fyzabad.

Miscellaneous.

No. 15-712 of the third quarter is "Six Seasons' Experience of Opium Weighments in the Mufassil and a Visit to the Opium Factory, Ghâzipur, North-Western Provinces," by W. C. Lloyd, Esquire, M.D.C.

Religion.

Nos. 19-954, 20-955 and 21-956 are "The Hymns of the Rigveda, Volume I, Parts III and IV, and Volume II, Part I," translated, with a popular commentary, by R. T. H. Griffith, Esquire, formerly Principal of Benares College.

Science, Mathematical and Mechanical.

No. 17-345 of the second quarter is "The Indian Arithmetic," by Mr. W. N. Boutflower, B.A., Professor of Mathematics, Muir Central College, Allahabad.

There has been a perceptible increase of the number of works in English during the year. It is chiefly owing to the increase in the number of books in language.

4. The second statement relates to works in the Urdu language. It shows 408 publications against 569 last year and 558 the year before last. The distribution according to subjects is given in the statement. As usual the highest number of publications is in Fiction, Language, Miscellaneous, Poetry and Religion. The noticeable works are:—

Biography.

No. 2-944 of the fourth quarter, "Sawanih-i-Umri-i-Sir Henry Lawrence, Volume I," contains incidents of the life of Sir Henry Lawrence.

No. 1-627 of the third quarter, "Risala-i-Sawanih-i-Umri," contains occurrences of the lifetime of Maulvi Abd-ur-rahman, Superintendent, Police, Udaypur, Marwar.

Fiction.

No. 3-364 of the second quarter, "Sihat-un-Nisa Ma Sihat-ul-Atfal, Volume II," a novel on domestic economy and morality and rules for the preservation of the health of women and children.

No. 7-433 of the second quarter, "Kuwwati-i-Intizamiyya," on teaching women the ways of conducting their domestic affairs. The principles of education, trade and social reforms are put into the mouth of the heroine—the Queen Akila. It also contains descriptions of the most famous places and buildings of the Lucknow city.

No. 9-709 of the third quarter, "Sair-i-Kohsar, Volumes I and II," being an original novel of about 1,140 pages, royal 4to, by Pandit Ratna Nath, Sarshar, of Lucknow.

History.

No. 9-508 of the second quarter, Amal-i-Shahan, Tarjuma-i-nama-i-khusrawan," is a translation of the Wamai-khusrawan, the book of works of kings.

Law.

No. 29-200 of the first quarter, "Khulasa-i-Usul-i-Shara-i-Muhammadi," being a summary of the principles of Muhammadan Law.

Medicine.

No. 31-67 of the first quarter, "Homeopathic Tabib," on the homeopathic doctor.

No. 32-74 of the same quarter, "Ik-sir-ul-amraz," being an original compilation on the cure of diseases.

No. 34-247 of the same quarter, "Tarjuma-i-Kamil-us-sand'a, Volume II," is a translation of Kamil-us-Saná'a, a well-known book by Ab-ul-Hasan 'Ali.

No. 26-360 of the third quarter, "Risala-i-Adwiya," is a medical pamphlet, by Doctor Bonavia, the Civil Surgeon of Etáwah.

No. 27-664 of the third quarter, "Bahr-i-Muhit, Volume II," is an original work on medicine by Hakim Asghar Husain of Farukhabad.

No. 38-774 of the fourth quarter, "Tarjama-i-Kifaya-i-Mansuri," is a translation of the Kifaya by Mansur.

No. 29-784 of the same quarter, "Shifa-ul-Marza, Tarjuma-i-Ilaj-ul-Ghuraba," being a translation of the Ilaj-ul-Ghuraba.

Politics.

No. 68-775 of the fourth quarter, "Mu'allum-us-Siyasat," being translation of Mill's "Representative Government," by Maulvi Abul-Hasan, translator, *Anjuman-i-Hind*, Oudh.

Philosophy.

No. 71-1051 of the fourth quarter, "Tarjuma-i-Yoga-Vasishtha, Volume I," being a translation of the Yoga Philosophy of Vasishtha.

The decrease in the number of publications in Urdu is owing to a falling off in works on Fiction, History, Miscellaneous, Religion and Science.

The decrease in the number of publications in History, Language and Science occurs among the educational publications

5. The third statement relates to works in the Hindi language. It shows 213 publications against 361 last year and 295 the year before last. The highest number of publications is in Language, Miscellaneous, Poetry and Religion. The following are noticeable:—

Drama.

No. 2-663 of the third quarter, "Hindi Urdu ka Natak, Part I," establishes the superiority of Hindi and its preferential claim as against Urdu to public recognition, by Babu Ratna Chand, B.A., Vakil, High Court, Allahabad.

Language.

No. 8-70 of the first quarter, "Dharma Siksha," published by the Allahabad Literary Institute, contains brief lessons on select subjects of morality and on the duties of man explained by precepts and examples.

Medicine.

No. 14-73 of the first quarter, "Bhaishajyaratnavali," being a translation from Sanskrit.

No. 14-950 of the fourth quarter, "Rasaratnakar," on the method of purifying mercury, sulphur and such other things, and their efficacy when purified in curing diseases.

Miscellaneous.

No 17-993 of the fourth quarter, "Thug Vrittant Mala," is a translation from English of the work on the same subject by Colonel Meadows Taylor, C.S.I.

No. 16-997 of the same quarter, "Krishividya ki Pratham Pustak," being the first book on agriculture.

No. 18-1006 of the same quarter, "Sarasalihotia," on horses: their diseases and treatment.

Poetry.

No. 38-930 of the fourth quarter, "Kavi-kul-kanthabbharan," on rhetoric.

No. 20-705 of the third quarter, "Mahabharat Bharat-khand Bhasha, Part II," being the Hindi version of the Mahabharat, a well-known epic, written on the metre of "Alha."

Philosophy.

No. 31-96 and 32-108 of the first quarter, "Ashtanga-yoga and Hatha-yoga Manjari," being a work on Yoga Philosophy.

No. 33-248 of the same quarter, "Yoga-Vaisishtha, Parts I and II," being a translation from Sanskrit on Yoga Philosophy.

Religion.

No. 44-776 of the fourth quarter, "Vámanapuran," being a translation from Sanskrit on Vaman (a dwarf), one of the incarnations of Vishnu.

There has been a decrease of Hindi works in almost every subject, the noticeable being Language, Miscellaneous, Poetry, Religion and Science. A number of works included in this statement are in Gurmukhi and Bengali.

6. The fourth statement relates to works in the Sanskrit language. It shows 38 publications against 100 the last year, and 36 the year before last. There has been a decrease this year in the publications on Language, Miscellaneous, Poetry and Philosophy, and an increase in those treating of religion. The publications in this language, as well as in Arabic, are chiefly reprints of old standard works. The following are noticeable :—

Language.

No. 13-967 of the fourth quarter, "A collection of Sikshas," by Yajnavalkya and others, with commentaries of some of them.

No. 14-968 of the same quarter, "The Tantravartik": a gloss on Sabara Svami's commentary on the Mimansa Sutras by Bhatta Kumarila.

No. 15-969 of the same quarter, "Rasagangadhara": a treatise on the art of poetical composition, by Pandit Jagan Nath, with a commentary called Gurumarma Prakasa, by Nagesa Bhatta.

No. 16-970 of the same quarter, "The Siddhantulesa of Apfaya Dikshita," with extracts from the Sri-Krishná-laukára of Achuta-Krishnananda Tirtha.

Poetry.

No. 20-979 of the fourth quarter, "Trimani-dipakam," on rhetoric.

Philosophy.

No. 24-973 of the fourth quarter, "Yoga-Makaranda," on Yoga Philosophy.

No. 21-1030 of the same quarter, "Jaga dísi-vyadhikarana-dharma-vachchhinab-bavah," on Nyaya Philosophy.

It is curious to observe that of the 38 publications in Sanskrit, 34 were received during the last quarter of the year. There were none in the first and second quarters.

The monthly publications of the Benares College containing Sanskrit works known as "The Pandit" still continue to be published. The Benares Sanskrit Series, "A Collection of Sanskrit Works," edited by the Pandits of the Benares Sanskrit College, under the superintendence of R. T. H. Griffith, Esq., M.A., and G. F. W. Thibaut, Esq., Ph.D., still continue to be published.

And a new series, called "The Vizianagram Sanskrit Series," published under the superintendence of A. Venis, Esq., is now started under the editorship of Mahamahopadhyaya Gangadhara Sastri Manavalli, of Benares.

7. The fifth statement relates to works in the Arabic language.

It shows 38 publications against 54 last year and 41 the year before last. Of these the noticeable works are :—

Law.

No. 2-792 of the fourth quarter, "Kitabul-Istibsur, Volumes I and II," is on Muhammadan law and religion.

Medicine.

No. 2-438 of the second quarter, "Sadidi," being a well-known medical work.

No. 3-1041 of the fourth quarter, "Kulliyat-i-Kannu," being the complete works of the canons.

The main decrease is in the religious works and the publications of general literature.

8. The sixth statement relates to works in the Persian language. It shows 75 publications against 111 last year, and 126 the year before last. The following works are noticeable in this statement:—

Medicine.

No. 14-783 of the fourth quarter, "Tarjuma-i-Kulliyat-i-Kannu," being a translation of the whole law.

No. 16-951 of the same quarter, "Shifa-ul-Abdan," on the cure of diseases.

Religion.

No. 24-1053 of the fourth quarter, "Wakiat-i-Mulla Makbal," is a collection of elegies and verses by Mulla Makbal Mulla Zahuri, Mulla Muhammad Khan, Nasiri, Mulla Nasim, Mulla Mukhlis, Mulla Muhtishim and Mulla Altafti.

No. 24-1054 of the same quarter, "Wakiat-i-Mulla Muhammad Khatá Shaustan," is a collection of verses.

There has been a considerable decrease in works on Language and Philosophy.

9. The next statements relate to polyglot works, being a separate table for each bi-lingual and tri-lingual combinations. They show 249 publications against 293 last year, and 278 the year before last.

The following works are noticeable in these statements :—

Language.

No. 17-963 in English and Urdu of the fourth quarter, "Urdu Translator's Companion in the Roman Character," by M. Durga Pershad.

Law.

Nos. 13-662 and 14-707 in Sanskrit and Hindi of the third quarter, "Mitákshará Satik," are translations from original Sanskrit.

Medicine.

No. 27-75 in Sanskrit and Hindi of the first quarter, "Madhava-nidan," contains the original Sanskrit with a translation into Hindi.

No. 15-367 in Urdu and English of the third quarter, "Majma-ul-Bahram," expounds the European and the Yunani system of medicine, compiled by Hakim Haidar Ali Khan.

Miscellaneous.

No. 34-1102 in Sanskrit and English of the fourth quarter, "A Succinct History of Caste Distinctions among the Hindus, based on questions from Hindu Sastras," compiled by Nawin Chandra Rai, Fellow of the Panjáb University.

Poetry.

No. 32-145 in Arabic and Persian of the first quarter, "Al Mutawal," is a work on rhetoric.

No. 18-706 in Sanskrit and Hindi of the third quarter, "Kumara-Sambhan Bhashanubad Sahit, Part II," contains the original Sanskrit, with Hindi translation.

No. 55-992 in Hindi and English of the fourth quarter, "Ujaragam," is a Hindi metrical translation of Goldsmith's "Deserted Village," preserving the beauty and the elegance of the original, versified by Pandit Sridhar Pathak.

Philosophy.

No. 42-254 in Persian and Arabic of the first quarter, "Bahr-ul-Ma'ni," is a work on Sufiism.

No. 22-713 in Sanskrit and Hindi of the third quarter, "Nitisara," contains *slokas* on morality, with Hindi translation.

No. 40-846 in Sanskrit and Hindi of the fourth quarter, "Kapila-gita," contains the Yoga system of Philosophy.

No. 39-838 in Sanskrit and Hindi of the same quarter, "Vedantasar Bhasha Tika Sahit," on Vedanta Philosophy.

Religion.

Nos. 66-801, 67-799, 68-801, 69-862 in Vaidic, Sanskrit and Hindi of the fourth quarter, "Sri Sama Vedasya Brahma Bhashyam," are commentaries on Sám Veda by Pandit Jwala Prasad, Bhargawa, of Agra

No. 42-566 in Arabic and Urdu of the third quarter, "Tafsir-i-Kadiri, Volumes I and II," is a translation of the interpretation of Kuran by Kadir, translated by Maulvi Fakhr-uddin.

10. Of the periodicals the following new ones have been started during the year —

Fiction (Urdu).

No. 1-266 of the second quarter, "Tafrih-ul-Ukla," contains pleasing stories to the learned, by M. Durga Prasad.

No. 5-353 of the same quarter, "Nazara," contains novels.

No. 7-470 of the same quarter, "Murakka-i-Alam," contains novels.

Miscellaneous.

No. 10-56 of the second quarter, "Bhargava-pattrika," contains the ceremonies of Hindus.

Poetry.

No. 3-464 of the second quarter, "Guldasta-i-Taràna-i-Nigár."

No. 6-4 of the first quarter, "Sahab-i-Sukhan."

No. 11-385 of the second quarter, "Tillisu-i-Tasahit."

Religion.

No. 26 of the second quarter, "Khwan-i-Khalil," edited by Nawáb Riziván Ali Khan.

Science, Mathemetical and Mechanical.

No. 25-384 of the second quarter, "Risala-i-hall-i-Mautakhbat-i-Riyazi," a journal of solutions of select problems of mathematics.

Miscellaneous (Polyglot).

No. 2-1101 of the fourth quarter, "The Allahabad Review," edited by Maulvi Hamid-ul-lah.

11. The number of publications issued by each Press in North-Western Provinces and Oudh during the year under review will also appear from the statements annexed herewith. The two works printed in Calcutta, but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject irrespective of language.

12. There were 1,107 publications on all the subjects during the year as against 1,568 of the last year. There has been a decrease in almost all the subjects as compared with those published during the last year.

13. Before concluding my report I may also mention here the delay with which the publications are received by this office. A few of such works are noted below—

Urdu.

No. 21-287 of the second quarter, "Sharh-i-kannu-i-Rusuni-i-Adalat," published in November 1889, was received as a work published during the second quarter of 1890.

No. 30-308 of the second quarter, "Infantry Drill Book," published in October 1889, was received as a work published during the second quarter of 1890.

No. 51-283 of the second quarter, "Nazara-i-Mumkin."

No. 61-383 of the second quarter, "Masnavi-i-Ajib."

No. 89-382 of the second quarter, "Usul-i-Masahat," published in November 1889, was received as a work published during the second quarter of 1890.

No. 91-351, "Hall-i-Hisab-Kitáb," published in October 1889, was received as a work published during the second quarter of 1890.

Sanskrit.

No. 1-285, "Pravntyapakrumah," published in November 1889, was received as a work published during the second quarter of 1890.

Polyglot.

No. 5-510. "The Boys' Companion from Hindustani into English," published in November 1889, was received as a work published during the second quarter of 1890.

English.

No. 6-635, "Memoirs of Delhi and Fyzabad," published in 1888, was received as a work published during the third quarter of 1890.

No. 7-636, "Memoirs of Delhi and Fyzabad," published in 1889, was received as a work published during the third quarter of 1890.

English.

No. 24-964, "Helps to Geikie's Physical Geography," published in January 1889, was received during the fourth quarter of 1890.

No. 19-954, "The Hymns of the Rigveda," published in September 1889, was received during the fourth quarter of 1890.

No. 9-911, "A Key to Tennyson's Princess," appointed for the B.A. Examination, 1891 and 1892, published in October 1889, was also received during the said quarter.

The above are merely a few instances out of many which might be quoted.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE NORTH WESTERN PROVINCES AND OUDH DURING THE YEAR 1890.

I.—English Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Biography	1	...	...	...	1	...	1	1
Fiction	2	...	...	.	2	..	2	2
History	12	3	...	2	17	2	15	17
Language	26	5	...	2	33	13	20	33
Law	1	..	...	...	1	...	1	1
Medicine	1	...	...	.	1	...	1	1
Miscellaneous	17	..	.	..	17	...	17	17
Politics	5	...	...	...	5	..	5	5
Religion	...	...	...	3	3	..	3	3
Science (Mathematical and Mechanical)	4	...		..	4	1	3	4
Science (Natural and others)	2	...	..	..	2	..	2	2
TOTAL	71	8	...	7	86	16	70	86

II.—Urdu Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Art	2	...	...	.	2	...	2	2
Biography	4	...	...	1	5	...	5	5
Drama	4	3	...	.	7	.	7	7
Fiction	28	7	4	6	45	.	45	45
History	4	2	...	3	9	2	7	9
Language	13	30	5	15	63	13	40	63
Law	3	...	..	7	10	1	9	10
Medicine	10	4	...	5	19	..	19	19
Miscellaneous	36	15	...	9	60	..	60	60
Poetry	44	7	1	1	53	..	53	53
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	6	2	...	1	9	...	9	9
Religion	87	18	..	8	113	...	113	113
Science (Mathematical and Mechanical)	15	15	1	...	31	19	12	31
Voyages and Travels	1	...	...	..	1		1	1
TOTAL	247	93	11	57	408	35	373	408

III.—Hindi Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Drama	7	3	.	...	10	.	10	10
Fiction	2	2	4	1	9		9	9
History	2	4	...	...	6	5	1	6
Language	3	13	2	9	27	22	5	27
Law	...	...	...	2	2	1	1	2
Medicine	4	1	..	1	6	...	6	6
Miscellaneous	10	8	.	7	25	...	25	25
Poetry	35	3	4	1	43	...	43	43
Philosophy (including Mental and Moral Science)	6	.	.	2	8	...	8	8
Religion	43	4	8	5	60	...	60	60
Science (Mathematical and Mechanical)	1	6	8	2	17	9	8	17
TOTAL	113	44	26	30	213	37	176	213

IV.—Sanskrit Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Biography	1	...	.	...	1	..	1	1
Language	16	...	3	..	19	1	18	19
Miscellaneous	1		1	...	2		2	2
Poetry	1	1	.	..	2	..	2	2
Philosophy (including Mental and Moral Science)	3	1	.	.	4	...	4	4
Religion	2	.	7	...	9	...	9	9
Science (Mathematical and Mechanical)	...	1	...	.	1	.	1	1
TOTAL	24	3	11	..	39	1	37	39

V.—*Arabic Language.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	1	5	...	6	...	6	6
Law	2	...	...	...	2	...	2	2
Medicine	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	1	2	...	...	3	...	3	3
Religion	6	3	16	...	25	...	25	25
Total	11	6	21	...	38	...	38	38

VI.—*Persian Language.*

Fiction	3	1	3	...	7	...	7	7
History	1	...	...	...	1	...	1	1
Language	7	3	16	...	26	...	26	26
Medicine	2	3	...	1	6	...	6	6
Miscellaneous	1	1	...	...	2	...	2	2
Poetry	4	2	...	...	6	...	6	6
Philosophy (including Mental and Moral Science)	...	2	11	1	14	...	14	14
Religion	11	2	...	...	13	...	13	13
Total	29	14	30	2	75	...	75	75

(1) *English and Urdu Languages.*

Language	15	3	...	...	18	4	14	18
Medicine	...	3	...	...	3	...	3	3
Miscellaneous	8	...	...	...	8	...	8	8
Total	23	6	...	...	29	4	25	29

(2) *English and Hindi Languages.*

Language	3	...	...	...	3	...	3	3
Poetry	...	...	...	1	1	...	1	1
Total	3	...	...	1	4	...	4	4

(3) *English and Sanskrit Languages.*

Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	1	...	...	1	...	1	1
Total	2	1	...	...	3	1	2	3

(4) *English and Persian Languages.*

Language	2	...	...	...	2	...	2	2

(5) *English, Urdu and Hindi Languages.*

History	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	...	2	2

(6) English, Urdu, Persian and Arabic Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Language	...	1	.	...	1	..	1	1

(7) English, Urdu, Arabic, Sanskrit and Vaidic Languages

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Religion	1	...	..	...	1	..	1	1

(8) Urdu and Hindi Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Topography	5	..	.	.	5	...	5	5
Drama	2		...	...	2	.	2	2
Religion	4	.	.		4		4	4
TOTAL	11	.	.	.	11		11	11

(9) Sanskrit and Bengali Languages

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Philosophy (including Mental and Moral Science)	...	...	..	1	1	...	1	1
Religion	3	1		..	4		4	4
TOTAL	3	1	..	1	5	...	5	5

(10) Sanskrit and Nepali Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Religion	...	..	—	1	1	.	1	1

(11) Urdu and Arabic Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Fiction	2	.	...	...	2	..	2	2
Language	2	...	.	.	2	.	2	2
Law	1	...	...		1	...	1	1
Medicine	...	...	...	1	1	.	1	1
Miscellaneous	.	4	..	..	4	..	4	4
Religion	30	17	..	13	60		60	60
TOTAL	33	21		14	70	..	70	70

(12) Urdu and Persian Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Language	6	3	2	3	14	6	8	14
Miscellaneous	1	—	..		1		1	1
Philosophy (including Mental and Moral Science)	3	...	1	6	10	.	10	10
Religion	2	...	.	..	2		2	2
TOTAL	12	3	3	9	27	6	21	27

(13) Arabic and Persian Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total	Educational	Non-Educational	Total.
Language	2	1	4	...	7	...	7	7
Law	...	..	..	1	1		1	1
Medicine	1	..			1	...	1	1
Poetry	1	1	..		2	...	2	2
Philosophy (including Mental and Moral Science)	2	...	..	...	2	.	2	2
Religion	3	...	1	..	4	..	4	4
TOTAL	9	2	5	1	17	...	17	17

(14) *Urdu and Sanskrit Languages.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Miscellaneous	2	...	...	...	2	...	2	2

(15) *Hindi and Sanskrit Languages.*

Language	3	...	...	...	3	1	2	3
Law	1	1	...	2	4	...	4	4
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	1	...	1	2	4	...	4	4
Poetry	6	1	...	1	8	...	8	8
Philosophy (including Mental and Moral Science)	2	1	...	1	4	...	4	4
Religion	10	...	...	4	14	...	14	14
TOTAL	21	3	1	12	40	1	39	40

(16) *Urdu and Vaidic Languages.*

Religion	...	1	...	...	1	...	1	1

(17) *Hindi and Vaidic Languages.*

Religion	2	1	...	...	3	...	3	3

(18) *Urdu, Arabic and Persian Languages.*

Language	2	4	...	...	6	1	5	6
Religion	5	...	...	...	5	...	5	5
TOTAL	7	4	...	...	11	1	10	11

(19) *Urdu, Hindi and Persian Languages.*

Religion	1	...	...	...	1	...	1	1

(20) *Urdu, Sanskrit and Vaidic Languages.*

Religion	2	...	...	...	2	...	2	2

(21) *Hindi, Sanskrit and Vaidic Languages.*

Miscellaneous	1	...	...	...	1	...	1	1
Religion	15	...	...	...	15	...	15	15
TOTAL	16	...	...	...	16	...	16	16

Table showing the total number of works published in each place and in each Press during the year 1899.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
LUCKNOW	Munshi Nawal Kishore	179	
	Nami	34	
	Anwar-i-Muhammadi	31	
	Kamni	28	
	Ganga Prasad Varma and Brothers	20	
	Methodist Publishing	14	
	Shaukat Jafari	12	
	Gulshan-i-Faiz	11	
	Shaukat-i-Islam	11	
	Lyell	6	
	Jafari	7	
	N. N. Sirapuri	6	
	Islamiya	4	
	Lucknow	2	
	Nami-Akhbar	2	
	Mustafai	1	
	Dilpizir	1	
	Legal	1	
	Royal Printing	1	
	Ulwi	1	
	Jnan-i-Ahmadi	1	373
CAWNPORE	Munshi Nawal Kishore	83	
	Ahmadi	44	
	Nizami	15	
	Law	13	
	Shola-i-Tur	13	
	Rasik	9	
	Chandra Sekhar	2	
	Victoria	1	
	Mustafai	1	
	Nami	1	
	Saraswati	1	
	Azizi	1	184
ALLAHABAD	Anwar-i-Ahmadi	25	
	Desopkarak	15	
	Indian	15	
	Namwar	12	
	Vaidic	10	
	Kanun-i-Hind	7	
	Zubdat-un-Nazair	7	
	Dharmik	7	
	Sukh Sambad	5	
	Prayag	4	
	Church Mission	4	
	Government, North-Western Provinces and Oudh	4	
	Najm-us-Sakib	2	
	Kayasth	2	
	Hindu	1	
	Trade Circular	1	
	Exchange	1	
	Mission	1	123
AGRA	Mufid-i-Amin	17	
	Saligram's	10	
	Vidya-Vilas	11	
	Abul Ulai	8	
	Anwari	8	
	Ornamental Job	6	
	Sahja-prakas	6	
	Moon	5	
	Amir-ul-Matabi	4	
	Taj-ul-Matabi	4	
	Chit Gupt	3	
	Ijad-i-Kishan	3	
	Mamba-i-faiz	2	
	Ijaz-i Muhammadi	2	
	Medical	2	
	Delhi Gazette	2	
	Agra Akhbar	1	
	Mumtaz	1	
	Faiz-i-Amin	1	
	Husaini	1	
	Mustafai	1	
	Akhbar-i-Hind	1	
	Miftah-ul-Ulum	1	
	Sikandra Orphanage	1	107

Table showing the total number of works published in each place and in each Press during the year 1890—continued.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
Benares	Amar	20	
	Medical Hall	15	
	Dharm Miti	9	
	Siddha Vinayak	8	
	Sakhi-Vinaya Gorkha	7	
	Jalala	6	
	Timir Nasak	6	
	Bharat Jiwan	4	
	Sayzid-ul Press	3	
	Vyas	3	
	Dharmamrit	2	
	Printing	2	
	Sayyid-ul-Matabi	2	
	Jati-prakas	1	
	Iksir-i-Azam	1	89
Meerut	Jwala-prakas	16	
	Vidyadarpan	15	
	Jivan Sagar	10	
	Fakhr-ul-Matabi	7	
	Shaukat-ul-Matabi Shuhrat-i-Hind	6	
	Shaqufa-i-faiz	4	
	Mustafai	3	
	Chaman-i-Hind	3	
	Ram	1	
	Juan-prakas	1	66
Moradabad	Gulzar-i-Ibrahim	24	
	Gulzar-i-Ahmadi	11	
	Ihtisham-ia	6	
	Math-ul-Ulum	6	
	Vidya-bhushan	4	
	Azam-ul-Matabi	2	
	Gulzar-i-Ulum	2	
	Mihr-i-Hind	2	
	Ahl-i-Saram	1	
	Gulzar-i-Muhammadi	1	
	Ijuz-i-Naiyir-i-azam	1	
	Nizam-ul-Mulk	1	61
Bareilly	Nizami	21	
	Kaisari	5	26
Farukhábád	Bharat-bhushan	9	
	Bharat-bandhu	5	
	Juan-prakas	4	18
Saharanpur	Akhbar-i-Hind	5	
	Khair-i-Khwah-i-Sarkar	3	
	Thomason C. E. C., Roorkee	7	15
Aligarh	Bharat-bandhu	5	
	Roshid	4	
	Kayastu-prakas	2	
	Mercantile	1	12
Jaunpur	Azam-ul-Matabi	6	
	Akbar	3	9
Gorakhpur	Riyaz-ul-akhbar	6	
	Anwar-i-Yusufi	1	7
Mirzapur	Anand-kadambini	5	
	Kalbakri-Samachar	1	6
Shahjahánpur	Arya-darpan	6	6
Sitapur	Subh-i-sadik	3	3
Dehra Dun	Jubilee, Dehra Dun	1	1
Almora	Surveyor-General, Calcutta (Naini Tal)	1	1
	Total	...	1,107

Statement showing the number of Publications during the year 1890-91 on each subject.

Subjects.	Total.
Arts	2
Biography	12
Drama	19
Fiction	65
History	34
Language	322
Law	21
Medicine	42
Miscellaneous	117
Poetry	115
Politics	6
Philosophy (including Mental and Moral Science)	54
Religion	311
Science (Mathematical and Mechanical)	54
Science (Natural and others)	2
Voyages and Travels	1
TOTAL	1,107

E. WHITE,
Director of Public Instruction,
N.W. P. and Oudh.

PUNJAB.

From H. MACON, Esq., Officiating Junior Secretary to the Government of the Punjab, to the Secretary to the *Government of India, Home Department,—No. 383, dated Simla, the 29th May 1891.*

I am desired to forward herewith, for the information of the Government of India, a copy of a letter, No. 769, dated 10th April 1891, from the Director of Public Instruction, Punjab, enclosing a report by the Officiating Registrar of the Education Department on the publications registered in the Punjab, under Act XXV of 1867, during the year 1890.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Secretary to Government, Punjab,—No. 769, dated the 10th April 1891.

I have the honour to forward the Annual Report on Books registered during the year 1890, under Act XXV of 1867, furnished by the Registrar, Education Department.

From LALA RAM KISHAN, Registrar, Education Department, Punjab, to the Director of Public Instruction, Punjab,—No. 119, dated the 7th April 1891

I have the honour to submit a report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1890.

2. The total number of books registered during the year was 1,677, against 2,206 during the previous year, shewing a decrease of 629. Almost all the heads under which publications are classified shew a fall in the numbers registered The literary activity of the people and the demand for books seems to have been seriously affected by the severe and prolonged sickness that prevailed in this Province during the greater part of the year under report.

3 The number of books of which the copyright was registered during the year has fallen from 170 to 136.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below :—

	1889.	1890.
English	86	46
Arabic	133	75
Hindi	197	103
Kashmiri	1	2
Panjabi	499	269
Pashtu	8	5
Persian	84	56
Sanskrit	30	12
Sindhi	66	27
Urdu	923	824
Bi-lingual	162	136
Tri-lingual	15	14
Polyglot	2	8
TOTAL	2,206	1,677

(*b*) *Sadá Sukh kí Jíwan Charitar* is a short account of Sada Sukh, a native of Jullundur, who is said to have rescued one thousand persons from the clutches of a sardar of Ahmad Shah Abdali by paying a ransom of one and a quarter lakh of rupees. The author extols this disinterested charity of the humane and liberal Sada Sukh.

(*c*) *Alsa* is a brief account of the lives of three young men who had contracted friendship in school. The author has very ingeniously shown in this little book the defects in the old system of education, the advantages of trade, and hints to carry it on successfully. This book should have been classified under "Fiction."

(*d*) *Shahíd Ganj.*—This little book gives in simple Urdu a description of those of the pious Hindus and Sikhs who suffered persecution, and in most cases death for the sake of their religion.

Drama.—Very few, if any, of the 22 publications registered under this head possess literary or dramatic merit. The productions are mostly adaptations of stale stories from the Arabian Nights and Indian love tales, and a few on religious and social reforms. The following will serve to shew their nature :—

(*a*) *'Asmat-i-Akbari* relates how a Rani of Hada was subjected to a test of her chastity, in which she came out successful. The production can hardly be called a drama.

(*b*) *Widow Comedy* is a dramatic work attempting to illustrate the absurdity of widow marriage in cases where the widow is forcibly dragged into it by her over-zealous father. The book is worthless and written in bad taste.

(*c*) *Naqal-i-Nárul Dín aur Husan Afroz* (composed for the Victoria Theatrical Company) is an adaptation of a story from the Arabian Nights. The style is simple and not void of dramatic effect.

Fiction.—The year under report shows a marked progress in the quality, though not in the number, of books produced under this head. Of the 8 original works and 12 translations, the following are worthy of notice :—

(*a*) *Novel numúna-i-wafá mutazmin ba Sachchí Muhabbat.*—This is an Urdu translation of an English novel, in which are described the adventures of a young girl who, after suffering untold hardships, succeeded in procuring the pardon of the Spanish minister for her would-be bridegroom, who was to have been executed. Her indefatigable exertions in the cause of love and faithfulness, and her narrow escapes from attempts made on her chastity, are most effectually described.

(*b*) *Fath Bangala* is an Urdú translation of a Bengáli novel, entitled "Bang Vijatá," describing in romance how Rája Todar Mal conquered Bengal during the reign of Akbar, and how the unmerited death of Rája Amar Singh, Commander-in-Chief of the Emperor's armies in Bengal, was revenged. The work abounds in vivid descriptions of Hindú social life and the way in which Hindú widows pass their sacred lives in contemplation and resignation. The description of love and adventures of a noble youth, named Indra Náth, who had espoused the cause of the widow of Rája Amar Singh and won the heart of his young daughter, are among the most interesting parts of the story.

(*c*) *Dilkash* is an original work describing the love story of Asghar, a student of the Alígarh College, and Hasna, a niece of a Rais, with whom the student had put up. The author is a well-known Urdú scholar, and the work under notice is one of his best productions in point of literature.

History.—This head is meagrely represented. Only 6 original works and 2 translations were registered. The following solitary non-educational original work deserves notice, the rest being books written for or compiled under the auspices of the Educational Department :—

(*a*) *Kaifiyat-i-Khándán-i-Lála Bulho Mal* contains a short sketch of the life of Lála Bulho Mal, grandfather of the compiler, Lála Ishwar Dás, Mu'tamad of the Kapurthala State. The narration begins with a brief mention of Diwán Shankar Dás, who was a minister of the Subadár of Mooltan in the year 1720. Lála Bulho Mal, besides being a thorough statesman, was a highly respected Persian and Sanskrit scholar, a mathematician, astrologer and astronomer. He constructed an astrolabe and a celestial globe, which are said to have elicited the approbation and admiration of some of the European astronomers.

Language.—As many as 111 original works, besides 18 republications and 16 translations, were registered under this head. The following seem to demand notice:—

(*a*) *Háshiya-i-Maulabi Ghulám Haidar alá Sharh-i-Mullá Jámí* contains notes on an Arabic grammar by Mullá Jámí.

(*b*) *Duray-ul-Akhlat-i-Urdú* is a book written in chaste Urdú. Part I consists of essays on various subjects such as self-reliance, patriotism, description of seasons, &c., proverbs and explanation of different words in the Urdú language. Part II includes choice selections from poetry, with notes, intended for the use of candidates for the Entrance and the Middle School Examinations and other educational tests.

(*c*) *Fíroz Dictionary ya Lughát-i-Fírozí*, a Persian-Urdú Dictionary, giving the meanings of words of different languages, such as Arabic, Persian, Turkish, &c., comprised in Persian books used in schools.

(*d*) *Dulhan Darpan* is a Gurmukhi rendering of the story contained in the well-known Urdú book called the Mirát-ul-Urús. The translator has improved the story by additions from other sources.

(*e*) *Gurmukhi di pahli pothi* contains graduated lessons in a simple and easy language likely to be of great use to beginners. The book has been compiled for the Jubilee Girls' School at Siálkot.

Law.—Of 71 books registered, 19 are original works and 52 translations. The following may be mentioned:—

(*a*) *Urdú Digest* is an abstract of the Indian Law Reports, Calcutta Series, Volumes I to XV, from the year 1876 to 1888, and contains a selection [illegible] the legal [illegible] of the Province.

(*b*) *Majmua-i-[illegible] Law [illegible]* Part II, has been compiled from Mayne on Hindú Law and Usage, Macnaghten's Principles of Hindú and Muhammadan Law, and [illegible] Commentary on Hindú Law, [illegible] of the High Courts of Calcutta, &c., and [illegible] Chief Court of the Punjab.

Medicine.—Under this head the number of publications [illegible] falls short of that registered in the previous year by 57. There were 67 original works, [illegible] and [illegible] translations, in all 82. Of these 17 are on the [illegible] system, [illegible] on the Yunáni [illegible] Arabic, 4 on the Vaidak (or Hindú) system of medicine [illegible] and 6 in which all the above systems have been combined. The following need mention:—

(*a*) *Tablet of Diagnosis on Medicine* [illegible] diseases which have been [illegible] remedy. The book is very useful both to medical practitioners and the public.

(*b*) *Chashma-i-Hayát, Part I.*—The author, after [illegible] the diseases that prevail during the Rabi season, exhorts the public to resort to skilled medical men in case of illness, and that [illegible] the disease be neglected or medicine taken from unprofessional men, as is often the case in this country.

(*c*) *Haklm Darpan* is a very popular book in Hindi verses on the Vaidak system of medicine. A work of the same kind and quality, called the Tib-i-Sahiba, written in the reign of the Emperor Shah Jahán, by a Hindú physician, a native of Jalálpur, is also included in this volume.

(*d*) *Dil lagan* is another medical work on Hindú system of medicine, written by one Sita Rám of Hasanpur. The book is called after the name of an imaginary female to whom the verses, containing descriptions of receipts for various diseases, are addressed.

(*e*) *Iláj-ul-Ghurabá* is a Yúnání medical work, by Hakim Ghulám Imám of Bareh. This book is highly popular, as it contains cheap receipts for all kinds of diseases written with the express object of making the medicine within easy reach of the poor.

Miscellaneous.—This head comprises all publications which cannot be grouped under one or the other of the prescribed classes, and consists of 159 original works, 25 republications and 58 translations, or altogether 245 books on various subjects. The following will serve to give an idea of the nature of publications registered under this head:—

(*a*) *Pahl Walon Ki sair* is an historical and descriptive account of the so-called fair held annually at the town of Mahrauli near Delhi. This small pamphlet is very interesting, and the style is pure and elegant.

(b) *Physical Exercise: Its Ends and Means* is an educational work treating of the principles of physical training, and contains appendices on native games, &c.

(c) *Fard-i-yâd Dakhl-i-shardkat-i-Delhi Cloth and General Mills Company, Limited, wa'i Articles of Association ya'ni Qawâ'id-i-Shardkat-i Company hazâ* contains rules and regulations of the Delhi Cloth and General Mills Limited Company, together with the Articles of the Association.

(d) *Rattan Parîkshâ* is a small Hindî book containing information as to the different kinds of gems and precious stones, where they are to be found, and how to distinguish them

(e) *Guldasta-i-Ikhlâk*, written by a member of the Aryá Samáj, contains a number of lectures on the moral principles and social customs of the Hindus. In some cases an endeavour has been made to shew what changes they have undergone during the process of time, and why a reform is now desirable.

(f) *Niyog Parkash* supports widow marriage and professes that such a marriage is lawful in accordance with the sacred books of the Hindús.

(g) *Tahk' Ilm-o-ke liye mufid Hunrî.*—In this treatise the author endeavours to show that animal food is injurious to man, and quotes medical authorities in support of his assertions

(h) *Selected Agricultural Proverbs of the Panjab*, by R. Maconachie, Esquire, B.A., is a collection of agricultural proverbs from various parts of the Punjab, and forms a convenient book of reference. A perusal of it will be found most interesting and likely to afford a clear insight into the feelings and doings of the rural population. A general summary of the agricultural maxims, arranged according to the several subjects treated of in them, is given in the front of the book, and can be utilized to some extent in agricultural primers for schools.

(i) *'Ilm-i-Majmu'a'* is designed as a help to candidates for the Middle School and Entrance Examinations. It contains notes and hints on the Urdu language and literature, epitomised History of India and Geography, with sanitation in the form of catechism and important rules of mensuration.

Poetry.—The largest number of publications registered in the year have been recorded under this class. Stale love stories, panegyrics, dirges, devotional and didactic songs, social, controversial, whimsical and comic thoughts and ideas garbed in verse usually possessing no poetical merit contribute to swell the numbers received under this head. The following seem to deserve a passing notice:—

(a) *Ratan Sagar* is a small pamphlet in Hindi, written in the Persian character, in which the author attempts to show that by practising idolatry and following superstitious teachings the Aryans became *Hindus*. The author considers the latter a reproachful term

(b) *Raj Prabodh Natak* is a Panjábí work, in which the author tries to set rules of conduct for princes. The style is easy and flowing, and the verses are tolerably well written.

(c) *Rumûz-i-Sukhan* is a collection of Urdú verses, by Nawáb Muhammad Ahmad 'Alí Khán of Tonk, composed in the Oriental style.

(d) *Nairang-i-Sukhan* contains letters written in Persian verses by the author to one Aghá Kamál-ud-din of Persia (a poet of high merit) and the latter's answers also in verses.

(e) *Masnawî-i-Hijáb-i-zanán* is a tract embracing moral stories in Urdú verse, written in the Oriental style, intended for native female students.

(f) *Musaddas-i-Asâr-i-Salaf.*—The author contrasts the former beauty and magnificence of the Fort of Agra with its present state of decay, inviting the attention of Muhammadans to what they once were and what they now are, and exhorting them to strive to improve their condition by acquiring knowledge

(g) *Hir-i-Bhagwán Singh.*—The old but extremely popular love tale of Hír and Ránjhá has been reproduced by the author in Panjábí verses, called Kabits. The language is simple and the verses praiseworthy.

(h) *Kissa-i Shah Muhammad.*—This little pamphlet contains a description of the anarchy that prevailed in the Sikh Government after the death of Mahárája Ranjit Singh, and a brief account of the battles fought by the Sikhs with the British. The verses are in plain Panjábí and are sung and heard with interest by the people.

(*f*) *Jamâl-i-Insâni wa târîkh-i-Fakhr-o-Safâ* is an Arabic and Urdú compilation containing quotations from Muhammadan religious authors to prove the superiority of man over other animals.

(*g*) *A few words on "A Plain Account of Christian Perfection,"* by Rev. J. Wesley, is a criticism by Rev. W. H. Becket, who says that the definition of the words 'perfection' and 'sin,' as used by the Rev. J. Wesley in his exhortations, is wrong, because *he says it is not scriptural*, and gives quotations from the Scripture to prove his assertion.

(*h*) *Tasdîq-i-Barâhîn-i-Ahmadiya.*—Some years ago Mirzá Ghulám Ahmad, of Qádiyán, in the Gurdáspur District, wrote a book, entitled the *Barâhîn-i-Ahmadiya*, in which he attempted to prove the superiority of Islám over other religions in the world. In contradiction of that book Pandit Lekh Ráj, a member of the Aryá Samáj, wrote another called the *Takzîb-i-Barâhîn-i-Ahmadiya*, to which the present work is a reply intended to reaffirm the statements of Mirzá Ghulám Ahmad.

(*i*) *Braj Rás* is a description of the Braj, which is regarded by the orthodox Hindús as a holy place. The verses are spirited and effective.

Science, Mathematical and Mechanical.—The number of publications received under this head remains almost the same as last year, *i. e.*, 77 against 75. Of these, 63 are educational, *i.e.*, prepared for or under the orders of the Education Department for use in schools, and 14 are non-educational. The following may be mentioned:—

(*a*) *Pocket Ready-Reckoner* is a useful book to accountants and contractors.

(*b*) *Miftâh-ul-Hisâb* treats of the rules of arithmetic, with copious explanations and illustrations. The book seems to have been compiled for the use of candidates for the Middle School Examination.

Science, Natural and other.—Of the 3 books received, the following deserves a passing note:—

(*a*) *Tashîl-ul-Ulûm* is a sort of epitome of the Miftâh-ul-Ulûm, an Urdú translation of the Introductory Physics Primer used as a class book in the Departmental Schools. Epitomised books of the kind under notice are most injurious to scholars, as they help the latter to cram the subjects and keep them from an intelligent study of them.

Voyages and Travels.—Only two books were registered under this head. One of these—*Mir Hâmid Shâh Sâhib ki Safar Nâma-i-Aligarh*—is a brief account of a trip to Aligarh taken to join the Muhammadan Educational Congress, the proceedings of which are fully described; the other book is the first volume of the *Ajâib-ul-Hind*, Volume II of which was noticed in my last report. The volume under report contains novel descriptions of the places met with by the author in his travels, *in which his pantheistic and pessimistic ideas are so thickly interwoven* that the ordinary reader is apt to feel tired of the book. The author has also given, by way of introduction, a brief account of his own life.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1895

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-Educational	Total
Art	2	.	.	1	3	..	3	3
Biography	7	1	2	2	12		12	12
Drama	16	1	5		22		22	22
Fiction	6	3	2	12	22	.	22	22
History	2	4	.	2	8	7	1	8
Language	86	67	49	16	207	207		207
Law	19	..	.	52	71	..	71	71
Medicine	65	2	10	5	82	1	81	82
Miscellaneous	128	31	28	58	245	73	172	245
Poetry	227	15	182	3	427	11	416	427
Politics	4			1	5	...	5	5
Philosophy (including Mental and Moral Science)	2			1	3	..	3	3
Religion	239	12	118	19	388	..	358	388
Science (Mathematical and Mechanical)	54	11	5	7	77	63	14	77
Science (Natural and other)	2	1	..	..	3	3	..	3
Voyages and Travels	2	...	.		2	...	2	2
TOTAL	865	133	400	179	1,577	365	1,212	1,577

Persian Language.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Biography	...	1		...	1	.	1	1
Fiction	...	..	1	..	1	.	1	1
Language	2	8	10	.	20	20	...	20
Medicine	2	..	1	...	3		3	3
Poetry	7	...	13		20	9	11	20
Religion	7		4	.	11		11	11
TOTAL	18	9	29	.	56	29	27	56

Sanskrit Language.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Language	1				1	1		1
Miscellaneous	.	.	5		5		5	5
Religion	5		1		6	...	6	6
TOTAL	6		6		12	1	11	12

Sindhi Language.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Biography			..	1	1		1	1
Fiction				1	1	.	1	1
Language	3	...		..	3	3	.	3
Miscellaneous	2	...	..	1	3	...	3	3
Poetry	13	...	2	1	16	...	16	16
Religion	2			1	3		3	3
TOTAL	20	..	2	5	27	3	24	27

Urdu Language.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Art	2	...	...		2	...	2	2
Biography	6	...	2	1	9		9	9
Drama	14	...	4		18	.	18	18
Fiction	3	2	1	10	16	.	16	16
History	2	4	.	2	8	7	1	8
Language	32	37	9	16	94	94		94
Law	2		.	52	54		54	54
Medicine	[illegible]	2	4	4	68	1	67	68
Miscellaneous	60	31	19	85	195	63	132	195
Poetry	76	2	31	2	111	1	110	111
Politics	3	..	...		3	...	3	3
Religion	117	6	33	14	170	...	170	170
Science (Mathematical and Mechanical)	51	11	3	6	71	58	13	71
Science (Natural and other)	2	1	.	..	3	3	.	3
Voyages and Travels	2		..	..	2		2	2
TOTAL	[illegible]	[illegible]	106	102	624	227	397	624

Arabic and Urdu Languages.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Language	3	...		.	3	3		3
Religion	24	4	5	..	33	.	33	33
TOTAL	27	4	5	.	36	3	33	36

Arabic and Persian Languages.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Religion	7	1	4	...	12		12	12

English and Urdu Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	16	7	...	...	23	23	...	23
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	17	7	...	...	24	23	1	24

Sanskrit and Hindi Languages.

Language	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Religion	3	...	2	...	5	...	5	5
TOTAL	7	...	2	...	9	1	8	9

Persian and Urdu Languages.

Language	7	3	3	...	13	13	...	13
Miscellaneous	3	...	...	...	3	3	...	3
Poetry	2	...	1	...	3	1	2	3
Religion	1	...	...	...	1	...	1	1
TOTAL	13	3	4	...	20	17	3	20

Kashmiri and Arabic Languages.

Religion	1	...	...	...	1	...	1	1

Pashto and Urdu Languages.

Language	1	...	1	...	2	2	...	2

Arabic and Panjabi Languages.

Religion	7	1	1	...	9	...	9	9

Urdu and Hindi Languages.

Poetry	10	1	...	...	11	...	11	11

English and Bengali Languages.

Language	1	...	...	...	1	1	...	1

Persian and Panjabi Languages.

Language	1	...	...	...	1	1	...	1

Urdu-Panjabi Language.

Poetry	3	...	...	...	3	...	3	3
Religion	1	...	1	...	2	...	2	2
TOTAL	4	...	1	...	5	...	5	5

Pashto and English Languages.

Subjects.	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non-Educational	Total
Language	1	...		.	1	1	..	1

English and Sanskrit Languages.

Religion	1	.	...		1	...	1	1

Urdu and Sanskrit Languages.

Miscellaneous	1				1	.	1	1

English and Hindi Languages.

Language	1	...	...	...	1	1	...	1

Hindi-Panjabi Language.

Poetry	1		...	...	1	...	1	1

Arabic-Persian and Urdu Languages.

Language	...	...	2		2	2		2
Religion	5	...	1		6		6	6
TOTAL	5	...	3		8	2	6	8

Arabic-Persian and Pashto Languages.

Religion	2	.	..	.	2		2	2

Panjabi-Persian and Urdu Languages.

Poetry	...	1	1		2		2	2

Arabic-Persian and Hindi Languages.

Language	1	...	...		1	1		1

Pashto-English-Urdu Languages.

Language	1				1	1	...	1

Arabic-Persian-Urdu and Pashto Languages.

Language	1	...	...	.	1	1	...	1

English-Persian-Pashto and Urdu Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Drama	1	1	...	...	2	...	2	2

Hindi-Panjabi-Persian and Urdu Languages.

Poetry	1	...	...	...	1	...	1	1

Arabic-Persian-Turkish, &c., Languages.

Language	1	...	...	...	1	1	...	1

English-Sanskrit-Arabic-Persian and Panjabi Languages.

Miscellaneous	1	...	...	...	1	1	...	1

English-Urdu-Persian-Sanskrit and Arabic Languages.

Miscellaneous	1	...	..	...	1	1	...	1

Arabic-Persian-Urdu-Panjabi Languages.

Religion	1	...	...	...	1	...	1	1

CENTRAL PROVINCES.

From F. C. Anderson, Esq., Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 6073—519, dated Nagpur, the 20th August 1891.

I am directed, with reference to Mr. Melitus's letter No. 361, dated the 26th June last, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit six statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 during the year 1890.

A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, &c., REGISTERED IN THE CENTRAL PROVINCES, UNDER ACT XXV OF 1867,* DURING THE YEAR 1890.

English Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Law	1	...	...	...	1	...	1	1

Hindi Language.

Miscellaneous	2	...	...	...	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Total	3	...	...	...	3	...	3	3

* As amended by Act X of 1890.

English and Hindi Languages.

Subjects	Original Works: [illegible]	Original Works: [illegible]	Republications	Translations	Total	Educational	Non-Educational	Total
Language	...	..	..	2	2	2		2

Marathi and Sanskrit Languages.

Subjects	Original Works: [illegible]	Original Works: [illegible]	Republications	Translations	Total	Educational	Non-Educational	Total
Miscellaneous	1		—	—	1	...	1	1

Marathi Language.

Subjects	Original Works: [illegible]	Original Works: [illegible]	Republications	Translations	Total	Educational	Non-Educational	Total
Art	1				1	1		1
Miscellaneous	2		—	..	2		2	2
Science (Mathematical and Medical)		2			2	2	..	2
Total	3	2			5	3	2	5

Sanskrit Language.

Subjects	Original Works: [illegible]	Original Works: [illegible]	Republications	Translations	Total	Educational	Non-Educational	Total
Religion	1	—	—	.	1			1

Summary of Statements.

Subjects	Language	Contents
1. Law	English	The Central Provinces Tenancy Act of 1883, with amendments and notes.
2. Religion	Sanskrit	[illegible] (substance of Gītā).
3. Arts	Marathi	Free-hand Drawing [illegible] and [illegible] (examples of Free-hand Drawing and Mental Arithmetic).
4. Miscellaneous	Ditto	[illegible] (a few thoughts on social problems) and [illegible] report (annual report on the preservation of cows).
5. Science (Mathematical and Medical)	Ditto	[illegible] (containing alphabets and tables) and Lower Primary [illegible].
6. Miscellaneous	Hindi	[illegible] (Account) and Work Report (annual report of [illegible] Committee, Neemuch.
7. Poetry	Ditto	[illegible] (verses containing the description of a [illegible]).
8. Miscellaneous	Marathi and Sanskrit.	[illegible] (verses describing [illegible]).
9. Language	English and Hindi.	[illegible]

NAGPUR:
23rd August 1891.

F. C. ANDERSON,
Secretary to the Chief Commissioner, Central Provinces.

BURMA

From C. C. Lowis, Esq., C.S., Officiating Under Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 666-8H, dated Rangoon, the 24th March 1891.

I am directed to submit the tabular analyses of publications registered in this Province under Act XXV of 1867, as amended by Act X of 1890, during the year 1890, in accordance with the instructions contained in Home Department Resolution No. 1—461, dated the 12th September 1882.

2. One hundred and forty-nine publications, of which 4 were printed at Mandalay, were registered during the year as against 165 in 1889 and 81 in 1888. Classified according to language there were 3 publications in English, 115 in Burmese, 7 in Karen, 17 in Pali-Burmese, 5 in English-Burmese, 1 in Chinese-English, and 1 in Shan-English-Burmese.

Classified according to their subject-matter there were 39 under Drama, 2 each under Fiction and Science (Natural), 51 under Religion, 24 under Poetry, 17 under Miscellaneous, 9 under Language, 4 under Medicine, and 1 under History; or, according to another mode of classification, there were 14 of an educational and 135 of a non-educational character.

3. Of these publications, the only work deserving of notice is "Excellent Ancient Adages." It is of interest as being the first work published in the Chinese character in Burma.

ANALYSIS OF PUBLICATIONS REGISTERED IN BURMA DURING THE YEAR 1890.

English Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Medicine	...	...	1	...	1	1	...	1
Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	2	...	3	1	2	3

Burmese Language.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Drama	17	15	7	...	39	...	39	39
Fiction	...	1	...	...	1	...	1	1
History	...	...	...	1	1	1	...	1
Language	...	1	5	...	6	6	...	6
Medicine	1	1	...	1	3	1	2	3
Miscellaneous	3	1	8	...	12	...	12	12
Poetry	7	16	1	...	24	...	24	24
Religion	7	10	10	2	29	...	29	29
TOTAL	35	45	31	4	115	8	107	115

Pali and Burmese Languages.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Religion	2	2	13	...	17	1	16	17

English and Burmese Languages.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	...	...	2	...	2	1	1	2
Miscellaneous	1	...	...	...	1	...	1	1
Science (Natural and other)	...	2	...	...	2	2	...	2
TOTAL	1	2	2	...	5	3	2	5

Chinese and English Languages.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Miscellaneous	...	...	...	1	1	...	1	1

Shan, English and Burmese Languages.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	...	...	1	1	...	1

Karen Language.

Subjects.	First edition.	New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Fiction	...	...	...	1	1	...	1	1
Miscellaneous	1	...	...	1	2	...	2	2
Religion	...	...	...	4	4	...	4	4
TOTAL	1	...	...	6	7	...	7	7

General Analysis of Publications registered in Burma during the year 1890.

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	Educational	Non-educational	Total
Drama	17	13	7	...	37	...	37	37
Fiction	...	1	...	1	2	...	2	2
History		...	...	1	1	1	...	1
Language	1	1	7	...	9	8	1	9
Medicine	1	1	1	1	4	2	2	4
Miscellaneous	5	1	9	2	17	...	17	17
Poetry	7	16	1		24		24	24
Religion	10	12	23	6	51	1	50	51
Science (Natural and Social)	...	2		...	2	2		2
Total	41	47	48	11	147	14	133	147

ASSAM.

From the Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. [illegible], dated Shillong, the [illegible] February 1891.

I am directed to forward, for the information of the Governor General in Council, copy of letter No. 2, dated the 2nd February 1891, from the Director of Public Instruction and Registrar of Books, Assam, submitting the annual report and analysis of publications registered under Act XXV of 1867, during the year 1890.

From J. Willson, Esq., M.A., Registrar of Books and Director of Public Instruction, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 2, dated Shillong, the 2nd February 1891.

I have the honour to submit a statement in the form prescribed by the Government of India for the publications registered in the province of Assam, during the year 1890, under the provisions of Act XXV of 1867, as modified by Act X of 1890, from which it will appear that 25 works were registered during the year of report against 18 in the preceding year, showing an increase of 7 books. Of the 25 books registered during the year, 17 are educational and 8 are non-educational; 14 of these are original works, 1 is a translation and 10 are new editions. The number of copies of educational works increased from 14,500 in 1889 to 18,500 in 1890, and the number of copies of non-educational work issued in the year under report was 4,575 against 2,105 in the preceding year.

2. The publications registered during the year 1890 come under the following heads:—

[illegible]	1
Biography	1
Law	1
[illegible]	2
Poetry	1
Religion	10
[illegible]	
	25

3. As the publications are now supplied free of expense according to Act X of 1890, no statement of expenditure, as heretofore given is submitted.

4. Copyright of two books was registered during the year under report.

5. There was one case of infringement of copyright which has been referred to Government for orders.

6. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. 1—163, dated the 12th September 1882, a separate statement, of each of the English, Bengali, Assamese, Sanskrit, and Garo languages and 2 for bilingual combination are herewith submitted.

7. No periodicals were registered in the province during the year 1890.

6. The four quarterly catalogues of books registered are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1890.

Subjects.	Books published in English and other European languages.		Books published in the Vernacular languages spoken in the Province.		Books published in Indian classical language.		Books published in more than one language.		Remarks.
	1889.	1890.	1889.	1890.	1889.	1890.	1889.	1890.	
Biography	...	...	...	1	...	...	...	...	
Law	...	...	...	1	...	...	...	...	
Science (Mathematical and Mechanical)	...	...	4	1	...	...	...	...	
Poetry	...	...	2	2	...	..	...	...	
Religion	...	...	1	1	...	...	...	...	
Miscellaneous	...	...	10	18	...	1	1	...	
TOTAL	...	...	17	24	...	1	1	...	
Original Works { First edition	...	...	5	13	...	1	1	...	
Original Works { New ditto	...	...	12	11*	...	...	...	...	*One Translation.
TOTAL	...	...	17	24	...	1	1	...	
Educational Works	...	...	14	17	...	...	1	...	
Non-educational Works	...	...	3	7	...	1	...	...	
TOTAL	...	...	17	24	...	1	1	..	

Sanskrit Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	1

Bengali Language.

Arts	1	...	...	...	1	...	1	1
Law	...	...	...	1	1	...	1	1
Miscellaneous	9	10	...	...	19	16	3	19
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	12	10	...	1	23	17	6	23

Assamese Language.

Poetry	1	...	...	...	1	...	1	1

Abstract of the Subjects.

Miscellaneous	10	10	...	1	21	16	5	21
Poetry	2	...	...	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	14	10	...	1	25	17	8	25

MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 1142—171-6, dated Bangalore, the 15th April 1891.

With reference to your office No. 19—1150-1158, dated the 13th June 1877, I have the honour to forward the Review and Analysis of Books published in the State of Mysore and the civil and military station of Bangalore during the year 1890.

REVIEW AND ANALYSIS OF WORKS PUBLISHED IN MYSORE DURING 1890.

1. The total number of publications during the year was 193, of which 189 were books and 4 periodicals, against 119 books and 1 periodical in 1889. The figures for 1890 thus show an advance of 70 books and 3 periodicals over those of the previous year. The total number of publications were 128 for 1888, 110 for 1887, 117 for 1886, and 125 for 1885, the average number for the five years from 1885 to 1889 being 120.

2. The books and periodicals published during 1890 are classified as follows according to their languages:—

(i) The Vernacular languages spoken in the province—

Kannada	139
Telugu	4
Tamil	1
Konkani (in Kannada characters)	1
	145

(ii) Indian Classical languages—

Sanskrit	36

(iii) More than one Language—

English and Kannada	1
English, Kannada, Tamil, Telugu and Hindustani	1
Sanskrit and Kannada	10
	12

3. Of the 193 publications of the year, 56 were educational works against 41 in 1889, and 137 were non-educational against 79 in 1889.

The following table compares the registered publications of 1890, under the heads of original works, republications and translations with those of 1889:—

Subjects	1889.	1890.
Original works	63	101
Republications	49	78
Translations	8	14
TOTAL	120	193

Of the 14 translations published during 1890, 12 were published for the first time.

4. Of the educational works 36 are written in a vernacular language, 16 in Sanskrit, and 4 in more than one language. Three of the educational works are historical, treating of the elements of the History of India. One of these is a new edition of Charitra Sangraha, a carefully-written book for use in Vernacular Schools. Thirty-three educational books are on language, 10 being republications of Sanskrit Amarakosha and Chandraloka, 1 a Sanskrit First Reader, 1 an elementary book on Sanskrit Accidence, and the rest Elementary Kannada Readers or notes on Kannada Texts. *Eleven educational books are classified under Poetry, 6 being* written in Kannada, 4 in Sanskrit, and 1 in Sanskrit and Kannada. They include 2 Kannada song books for girls, 3 annotated editions of an old Kannada poem, called "Rajashekhara Vilasa" a republication of Jaimini Bharata, a Sanskrit song book for children, 3 republications of Raghuvamsa, and an annotated edition of Magha. The remaining educational publications include a text book on cookery, a book containing tables of weights and measures, a periodical of useful knowledge called Hita Bodhini, two elementary books on arithmetic in Kannada, two elementary geographical books, an elementary book on hygiene and another on agriculture.

5. Of the non-educational works, 109 were published in a vernacular language, 20 in Sanskrit and 8 in *more* than one language. Of these the most numerous are works on Religion, being 47 in all. These include 16 books on religious philosophy, 3 on religious dogmas, 17 containing prayers and hymns, 5 on rituals, 1 on a controversial point of caste, 2 lives of saints or gods, a list of the names of the successive gurus of the Ahobalamatt, and two monthly periodicals treating of Jainism and Hinduism, respectively. Under the head of "Drama" there were 33 publications, 32 in a vernacular language and 1 in Sanskrit. Of these,

23 were Yakshaganas, or dramatic pieces based chiefly on the episodes of the Mahabharata and the Ramayana; these are appreciated chiefly by the rural population; 1 was a very fair translation into Kannada of *The Merchant of Venice,* called "Panchali Parinaya," 1 was a free translation into Kannada of a Sanskrit drama called "Chanda Kausika," 6 were original Kannada dramas, 5 of which were based upon an episode of the Mahabharata and 1 exposed the frauds of the directors of the Local Joint Stock Companies. There was also a Sanskrit drama, called "Sri Krishna Vijayavyayogum," apparently published for the first time in Mysore. There were 17 non-educational works classified under Poetry. Of these 5 were collections of popular songs or ballads on mythological heroes, 2 were collections of wedding songs, 2 were poems based on fables, 2 epitomes of the Ramayana and Mahabharata, 1 was the story of Nala in verse, 3 were collections of miscellaneous songs, and 2 were collections of love songs of an erotic character. There were 14 works on Fiction, mostly collections of fables. One of these was a collection of tales from Sanskrit dramas on the plan of Lamb's Tales from Shakespeare. There were 5 non-educational works classed under History. They were Kannada translations of portions of the Ramayana and Mahabharata, made some time ago, but published for the first time last year. There were 6 non-educational works classed under the head of "Miscellaneous" relating to the interpretation of omens. Of the 6 books under the heading of "Philosophy," 3 treat of moral maxims, 1 is called "The Way to Salvation," 1 is a Kannada translation of the Bhagavad Gita, and 1 is a Sanskrit work treating of the laws of inference in logic. There was 1 non-educational work under Arts, treating of gardening and cookery together.

6. The tone of the literature published in 1890 is unobjectionable from a moral point of view, except in the case of the two collections of love songs mentioned above. The owners of the copyright of one of them upon their attention being drawn to the objectionable nature of the songs, voluntarily surrendered all the copies of the edition they had with them with a view to their being destroyed, and got their copyright cancelled. The other collection has been officially brought to the notice of the Public Prosecutor. There were no publications under the heads of "Biography, Politics, or Voyages and Travels," and none treating of social questions except a pamphlet, which deals with a controversial point regarding inter-marriages between two sects of the Hindus.

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1890.

In Vernacular Languages spoken in Mysore.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	1	...	...	1	2	1	1	2
Drama	8	5	16	3	32	...	32	32
Fiction	1	2	9	2	14	...	14	14
History	3	1	...	4	8	3	5	8
Language	8	9	...	1	18	18	...	18
Medicine	...	3	...	1	4	...	4	4
Miscellaneous	3	4	1	...	8	2	6	8
Poetry	6	6	10	...	22	6	16	22
Philosophy (including Mental and Moral Science)	1	2	2	...	5	...	5	5
Religion	10	2	14	...	26	...	26	26
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	1	3	...	...	4	4	...	4
TOTAL	44	37	52	12	145	36	109	145

In the Sanskrit Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Drama	1	...	...	...	1	...	1	1
Language	...	1	11	...	12	12	...	12
Poetry	1	...	4	...	5	4	1	5
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	8	4	5	...	17	...	17	17
TOTAL	11	5	20	...	36	16	20	36

In more than one Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	...	3	...	3	3	...	3
Law	1	...	...	...	1	..	1	1
Poetry	1	...	...	..	1	1	..	1
Religion	1	..	1	2	4	...	4	4
Science (Mathematical and Mechanical)	...	1	2	...	3	...	3	3
TOTAL	3	1	6	2	12	4	8	12

BANGALORE:
The 13th March 1891.

H. J. BHABHA,
Education Secretary to the Government of Mysore

REVIEW AND ANALYSIS OF WORKS PUBLISHED IN THE CIVIL AND MILITARY STATION, BANGALORE, IN 1890.

The total number was 8.

This shows a decrease of 3 as compared with the number in the previous year.

2. The languages in which the publications were issued were as follows:—

In English	
In Tamil	1
In Canarese	2

In more than one language—

English and Tamil	1

3. According to the subject-matter there are under—

Arts	1
Fiction	1
Language	1
Law	2
Miscellaneous	3

4. Of the whole number 2 are eductional works and 6 non-educational. None calls for special notice.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE FOR THE YEAR 1890.

In the Vernaculars spoken in the Province.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Arts	...	..	...	1	1	...	1	1
Fiction	..	...	...	1	1	1	.	1
Miscellaneous	1	...	...	...	1	..	1	1
TOTAL	1	...	...	2	3	1	2	3

In more than one Language.

Miscellaneous	...	1	...	...	1	...	1	1

English Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Law	2	...	...	...	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	4	...	...	...	4	1	3	4

E. MARSDEN,
Inspector of Schools, Civil and Military Station,
Bangalore.

COORG.

From L. S. NEWMARCH, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 110—26, dated Bangalore, the 17th January 1891.

I am directed to report that no publications were registered in Coorg during the year 1890.

HYDERABAD.

From J. A. CRAWFORD, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 43, dated the 30th January 1891.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867 during the year 1890 was 16, against 14 for 1889.

2. The statement enclosed contains an analysis of these works, as prescribed in the Home Department Resolution No. 1—464, dated the 12th September 1882.

Maráthi Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition	New edition.						
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	13	1	...	...	14	...	14	14
TOTAL	15	1	...	...	16	...	16	16

Medicine.—Under this head two books have been received, *viz.*, "Bal Sushrusha," Parts I and II. These are small books which treat of the way of bringing up children.

Miscellaneous.—Under this head the following books have been received :—

1. "National Congress of India." On this subject two books have been received, one from Amraoti and the other from Akola, and they contain information regarding the different resolutions discussed and adopted by the Congress.
2. "Report of the Berar Educational Conference for 1889." This is a small book and gives an account of the proceedings of the Educational Conference held at Amraoti in 1889.
3. "The Berar School Paper;" of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
4. "Niti Mandir," Parts I and II, are two small books which contain moral lessons for children.
5. "Mulache Wachan." This is a small book which teaches how the reading of books should be encouraged among children.
6. "Ultani Shetkari, or Best Agriculturist." This is a small book which contains useful practical suggestions on the subject of field labour for agriculturists.